

THE
Family or Famili-
In Sermons of M. Ro-
dolph Gauthier Ti-
tus, given at
Wittenfied.

Translated from Latin by Dr.
John Ludlow Vicar
of Wittenfied.

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To the Reader.

I In sooth the prophet eth creature may say,
O Of our daies & times a plaine platforme to haue
H He displeieth the iudgements of God against fowle
IN Next notes ih the plagues that the people were in.
E Letting them see howe for their excesse,
W Wintersall destruction did fare them distresse.
D Declaring how yet if they would repente,
H High mercy from God to them shold be faine.
A And this he concludeth in Christ to confesse,
M March this way the Reader, so shalst thou entresse.

To the right worshipfull

and godly disposed Gentleman, M.

John Wentworth, Esquire, latee Land-

wardes continuall of health, with

The increase of mch trouble

and paine, and following his

shorte and many poore healthie life

nowe at laste come to an end.

He good opinion

of your selfe, and your

goodnesse, and your

friendship, shewed

with an infallible

experience of your

humour and friendlines toward me,

hath beene (as it were) a continuall

spurring of me forward to render

again some token of a dutifull re-

membrance, and to have well meeting

done to towarde ydselfe &c. Whiche

was the cause that when I had gone

through with the translation of

these short Sermons vpon. I only I

thought with my selfe, that I could

not better behoue the fruite of this

my labour (such as it is) then vpon

your worship. And as touching the argument of the Prophet (to speake in a word what I thinke) because it conteineth nothing else (in effect) then an earnest and vehement exhortatio of al estates of men vnto repentence (a thing very necessary to bee practised and put in vre in these our dayes) I was perswaded it would be to some purpose, if the same were giuen forth & declared in as plaine & familiar a method as was possible. Which thing (being accomplished in this treatise) may (as I trust) minister occasion both of good liking to your worship, & also of increase of spirituall knowledge & comfort to so many, as shall not disdaine the aduised reading & perusing of the same.

I might enter here (I confesse) into some larger discourse of & concerning the seuerall circumstances apperteyning to the summary declaration of the argumēt of this Prophet

Dedicatorie.

as the time, place & occasiō, when,
where, &c for what cause, hee tooke
vpō him this prophesy, the matter &
substaēe of the doctriñes which hee
handleth, &c. But because all that is
sufficiently touched & expressed in
the preface of the author following,
& also in the work it selfe, the godly
reader may there find whatsoeuer is
requisite to this purpose, only (to end
withall) I am to craue of your wor-
ship, that according as god hath enri-
ched you with many singuler orna-
mēts both of mind & body, not on-
ly besemming a gentlemā of your cal-
ling, but also far surmoūting many
other of like estate & degree, so you
woulde againe dailyc more & more
carefully apply thē to the furtherāce
of his glory, the benefit of his church
& the cōmō weal of this your nativē
coutry. And thus (briefelyc) praying
pardō for my boldnes & resting my
selfe ypon hope of your fauourable

¶3 accepta-

The Epistle

acceptation of this my poore present, proceeding onely of good will to your woorshippe, I betake most humbly the successe of al to the most highest, who together with the temporall peace, whiche hee hath giuen you in greate measure, graunt you also the fruition of that peace that passeth all vnderstanding. Written
at your towne of Wetherfielde the xvii. day of Januarie. 1582.

Your worships always at commandement in the Lord, John Ludham.

To the noble and worthie
Gentleman, sir Eberhard of Broich,
Lorde of Friddeburge, Rodolphe
Gualther Tigurine wisheth grace
and peace from God the Fa-
ther through Iesus Christ
our Lorde.



Soofte as I call to minde
our olde friendship and
familiaritie (right noble
Eberhard) whiche first
springing vp at Marpurge
within a while after grew
more strong at Regentspurge in the assembly
of the states of the Empire there , which was
holden in the yeere of Christes incarnation
1541. I feele my selfe delighted with a sim-
guler pleasure. You were at that time conuer-
sant amog the noble yong Gentlemen, which
were of the chaber to the most famous prince
of the Hessians, and I (for my part) by the li-
beralitie of your princie, had an honest place
of allowance with thosc excellent learned,
D.Pistorius, Draconite, Melander, and Cor-
minus. All goodmen loued you for your free-
hearted

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hearted curtesie, and cheeresfulnes and for
the excellent qualities that were in you, But
I aboue the rest deemed that very noble to-
wardnes of your minde worthy especially of
praise and commédatiōn, whereby you were
prouoked euē amiddest the noyse and shuf-
fings of the court, and during those affaires
and dealings which were furthest off from the
Studies and exercises of good letters, to give
your selfe oftentimes both to reading and
writing:yea, and you proceeded euē then so
farrefoorth in the knowledge of the Latine
tongue, that you might seeme to be brought
vp, not in the court, but in some famous
schole of learning. And further if at any time
we commoned more familiarly togither, I re-
member you would reason many things ver-
y grauely as touching the exercises of good
learning, and complaine not seldom times
that the same were neglected of those, whom
the nobilitie of their stocke had accustomed
in princes courtes to aduance to the highest
places of dignitie and honour. Wherfore at
your request I wrote an Elegie [or lamentable
Pōsie] touching the Studies of our Germaine
nobilitie, which not long after, was put forth
in print, together with our booke of the o-

des

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der of Syllables and verses. That was then ver-
y acceptable vnto you, and the same signifi-
cation of loue which you shewed me at that
time, hath even now also moued me to pre-
sume to publish these mine homilies vpō Iocel
vnder the authoritie of your name. For I
thought it an vnlawfull thing, if there should
be no other testimony of our friendship pub-
likely extant, then that which is contey-
ned in a fewe verses, & the same poured forth
at aventure rather then written among the
thronges of the assemblie & concourse of the
courte. Again the state & conditiō of vs both
seemed to require, that this our anciēt fren-
ship & familiarity should be notified & made
knowne as wel vnto others, as also to our po-
steritie (whome I greatly desire to become
heirs therof) by some monumēt of grauer ar-
gument & not strāge frō either of our callings.
For you from the time, wherin we liued to-
gether, had not the lowest place in the court of
your prince, & that your industrie & diligēce
did notably wel like the prince & doth even
stil like him, I ofctimes petceive by my frēds:
& as for me, the lord called me to the ministe-
ry of his church the selfſāc yere, that I depā-
sed frō you frō Regēspurge wherin according
to the grace geueē vnto me) I hitherto serue

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I supposed therefore that I should do neither
vnaptly nor vnfittingly, if so be I dedicated
this our booke especially vnto you. Neither in
deede doe I weigh their iudgements, who as
they think the state and condition of those
men that are conuersant in princes courtes,
to be very farre disagreeing from the mini-
stery of the church: so are they of opinion, that
nothing can be done more absurdly or incōue-
niently, thē if any thing be offred vnto head
men in the common weale, that sauoureth of
diuinitie, & of the word of God. For mine o-
pinion is farre otherwise , who do iudge the
states of men to be esteemed & accounted of
rather according to the end, wherunto they
aime & leuel, then after the outward pompe
& shew: when as no wise man wil deny that
among those that tend to one & the selfesame
end, there ought to be a most neere bond and
coniunction both of minds & studies. But the
very same end is propounded as well to those
that are conuersant in the common weale, as
also in the ministerie of the church , namely,
the safetie and p[re]seruation of their common
countrie & church: which the one sort oughe
diligently to promote & defend by their cou-
sell and authoritie, and the other by doctrine
and

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and exhortations. There ought therefore to be a most sure knot and coniunction betwixt these two orders; such as wee reade was in times past betweene *Moses* and *Aaron*, also the Prophets and most holy kinges *Danid*, *Iosaphat*, *Ezechias*, *Iosias*, and others lyke vnto these. But for so much as God is the onely author of the publike welfare, as also of all other good giftees beside, it behoueth either of them (as wel magistrates as ministers) to loke into his worde, & out of it to derive the fountains both of their counsels & doctrine, and al to this end and purpose, that the people committed to their charge may haue God fauourable vnto them, and in him enjoy true peace & felicitie. In which behalfe the ministers forsooth ought to be present & at hand with the Princes and magistrates to teach & admonish them: and these agayne ought to defend their autoritie. For so commeth that thing to passe, that *Plato* long agoe iudged to be very necessary in a common weale, namely that both Philosophers should haue the chief rule of things, & they that haue the chief rule should play the Philosophers in deede. For why? that the true philosophie cannot be fetched from any other where, then out of the

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the word of God, it appeareth abundantly, whē
as this alone containeth the mysterięs of the
heauenly wisdome, & teacheth men to judge
rightly of things as wel humaine as divine. In
consideration wherof God in times past said:
that the Israelites only were a wise & vnder-
ſtāding people, because that vnto them alone he
had committed his lawes & the oracles of
his word. But with how great care and indu-
ſtry the wil of God ought in these dayes to
be ſought after, I ſuppoſe no man to be igno-
rant, that doth not ydly marke and obſerue
the tokenes of Gods wrath now every where
imminent & at hand. Doubtleſſe al ſorts &
degrees of men complaine very much of the
perilſ of our time, & there is also great con-
ſultatiō every where, how & by what means
both the church & common weale may best
be provided for. And we ſee no ſmall nūber
utterly to deſpair of the ſuccesſe of things, &
to caſt of al care & conſideration of the pub-
like ſafetie, when as they perceiue abrode ſpe-
cial enemies to be at hand, and at home al things
to be out of order through diſcordes & de-
bates: & again publike discipline through the
vnbridled

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vnbridled libertie of many miserably broken
and plukt in pieces. But if so be they would
hearken to the scriptures, they would by and
by euen in the most perillous times of al, mi-
nister most certaine and assured perswasions
of health and preseruation. And that we may
omit al other writers of Gods mysteries, one-
ly Ioeſt may ſuffice vs in this behalfe. He pro-
phesied vnder the reigne of Ezechias, what
time the church was assaulted with the pow-
er of the Aſſyrians, and nowe brought into
extreme hazzard; neither wanted there ſuch
as by blowing the bellowes of newe finnes
dayly kindled the burning wrath of G O D
more and more. . . Neuertheleſſe Ioeſt wil-
leth the people not to dispayre, neyther
doeth hee forſake the office of teaching
committed vnto him: But perceiueſt thou
hee hath with ſo muche more diligence to
apply himſelfe, if by anye meaneſ hee
might finde a remedye for the afflieted
ſtate. And this remedye hee ſheweth
to consist onely in repenteance and in the
true conuersion vnto G O D, whereunto
he exciteth and prouoketh al men, but espe-
cially hee exhorteth the Priſtles, and with
these

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these the other states also of the kingdōe, that
they would become the leaders of the people
hereunto. To whom being converted vnto
God, he promiseth a ioyfull change and altera-
tion of thinges, and sheweth them that the
wrath of God shall be turned vpon the wic-
ked enemies themselves, and finally prophe-
sieth of the blessed instauracion of Christes
kingdome. Neither in deede wanted his holy
counsell happy successe. For by the fearfull
iudgement of God the hoste of the Assyrians
was ouerthrowne by an Angel, and the grand
captayne thereof Sennacharib (that the wo-
ruthines of the fact might increase the sor-
row of his death) cruelly thrust through and
slayne of his owne sonnes, being in the tem-
ple of his God, and there busie in offring of
sacrifice. And from that time sprang vp amōg
the continual afflications of Gods people, the
kingdome of Christ, which being long agoe
by the Apostles happily spread abrod through
the whole world, and afterwarde agayne op-
pressed with the darknes of Antichrist, God
hath in these last times restored with mightie
successe, and dayly amongst the most cruell
ragings and deuises of the enemies, still won-
derfully preserueth it. Seeing therefore euen
amidst

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amidst the extreame corruptions of maners
and horrible idolatries, we may see so notable
tokens of Gods grace and fauour : shall wee
doubt of his goodnes, if so be that imbracing
the counsell of Iocel, we turne vnto him with
our whole heart, and casting farre away al su-
perstitions and allurements of sinne followe
the puritie of fayth and innocencie of life?
These thinges therefore ought the ministers
of the word and Sacramentes to vrge, these
thinges should be handled in the counsels of
princes, yea these things are oftentimes to be
propounded of those, that wish wel to the pub-
like welfare & would haue things restored to
a better state, You see therfore (wothy Ebers-
hard) that the argument of the Prophet a-
greeth very well to vs both . And albeeit I
doubt not, but that the matters by him hand-
led are especially well liked of you, yet haue I
thought good somewhat more largely to de-
bate of the same with you, to the intent that
the Gentlemen of your place and calling, bes-
ing stirred vp by your example may doe the
like, and so endeuour to procure a remedie to
the desperate and almost forlorne estate of
thinges in our time. And I beseeche you by
our ancient friendship, right worshipful syr,
that

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that you would vouchsafe with your accus-
med fauour to accept this slender significatio-
n of my good wil and affection towarde you;
wherin if any thing be amisse, you shal attri-
bute al that to the loue that I beare you, &c to
the remembrance of our ancient familiaritie.
Farewell. Yewen at Tigury, the xvii. of Au-
gust in the yeere of the incarnation of the
sonne of God Iesus Christ. 1560. At what
time two thousand two hundred nieny and
one yeeres past, Iocel executed the office of
teaching, & God miraculously deliuered his
church out of the iawes of the Assyrian ty-
rant. He graunt that the same also amongst
vs in Germany maye bee preserued safe and
sound. Amen.

The Argument of the Prophet,

THE Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine and scarcitie, remayned still obstinate. Secondly, he threateneth greater plagues, because they grew dayly to a more hardnes of heart, and rebellion against God notwithstanding his punishments. Thirdly, he exhorteth them to repentence shewing that yt must bee earnest, and proceede from the heart, because they had grieuously offended God. And so doing, hee promiseth that God will be mercifull, & not forget his covenant that he made with their fathers: but will sende his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1. A prophesie against the Iewes. 2. He exhorteth the people to prayer, and fasting for the miserie that was at hand.

1. The worde of the Lorde that came to ~~The text~~
Ioel the sonne of Pethuel,
e. Hearc ye this, O Elders, and hearkē ye

A.

all

The first Sermon of
all inhabitants of the land, whether such a
thing hath been in your daies, or yet in
the dayes of your fathers.

3. Tel your children of it, and let your
children shew to their children, and their
children to another generation.

4. That whiche is left of the Palmer
worme, hath the Grashopper eaten, and
the residue of the Grashopper, hath the
Canker worme eaten, and the residue of
the Canker worme hath the Caterpiller
eaten.

Sermon. I.



Ho Joel þ sonne of Þe-
thuel was, is no where
expressed in þ holy scrip-
tures. Notwithstanding
that his credite and au-
thoritie was great, it ap-
peareth by the firsste ser-

mon of the Apostle Peter, wherin he blyeth
the testimonie of Joel against the blasphemous
scorners of the holy Ghost, and pro-
ueth that his sending down was promised
and prophesied of long before. Again Paul
alleadgeth the selfesame Prophet, when he
disputeth of the chiefe and principal points
of our faith and saluation. But when and

The authori-
tie of Joel.

Actes 2.

Rom. 10.

In what time he prophesied, þ opinion of þ interpreters are divers & sundry. I for my part agree with them, that deeme him to haue flourished in þ time of Esay þ prophet, and to haue executed the office of teaching in the kingdom of Iuda: & even the berly, when as that most bloody warre first begā, whiche we reade was holden by Sennacharrib the tyrat of The assyrians agaynst Ezechias. For albeit the same Ezechias had restored the true seruice & worship of God, yet notwithstanding (as we may see in Esay) there wanted not some, which laboured to keepe still their old superstitions, & with all blake forth by vnbrydeles libertie into all kind of sinne & wickednes. Hereunto was added þ Egyptian league or conueriat, into which Ezechias, beiting otherwise a most excellent & religious prince, was drawn through þ crafty conuinciance of somes. Insomuch that such was then the conditō of the Jewishe kingdome, as is now adayes for the most parte the state of the Churche vnder Christian Magistrates; when as some stand openly in defensē of supersticiois, & other sorte vnder pretence of þ gospel, liue too coalientiously, & repose their whole trust & cōfidēce in þ help of mā.

A. 3.

Which

2. King. 18.
2. Cro. 29.
30. 31.

Esay. 30. 31.

Esay. 36. 37.

The first Sermon of

Whiche was the cause, that God sent unto them the Assyrians, to destroy the ingrate & unthankful rebels, to the intent they might learne by experience of their owne calamite to submit themselves unto God, that had hitherto ouer malapertly despised his word.

The argument
of the prophet

Nevertheles he sent his prophets before, to admonish them of the danger to come, and the same being nowe at hand, to comfort & instruct the people in the doctrine of repen-
tance: amongst wh^t is I oel numbered, who inueigheth against sinne not so severely in
deede, as the rest commonly are wont to do
(inasmuch as they were nowe rather to be
caught and comforted, then chidden and re-
buked) but with singular grauity he recou-
terth unto them what they had hitherto suf-
fered, and what they were like hereafter to
suffer. Further he sheweth them the way
to escape, to be repentance, the whole oder
and maner whereof hee diligently decla-
reth. Last of all, least any should be offend-
ed with the prosperous successes of the e-
nemis of God, he foretelleth unto them al-
so their punishments, and upon that occasi-
on prophesteth of Christes kingdome and
of the happy instauration thereof. And
these

these thinges he accomplisheth altogether in two Sermons, wherof the former sum-
marily comprehebeth, whatsoeuer serveth
to the denouncing of the punishments and
the course of repentance : the other decla-
reth the selfe same thinges more at large,
together with those pointes that belong to
the punishments of the enemies and the pro-
mised kingdom of Christ. And in these
thinges forsooth commeth the wonderfull
goodnes of God to be considered, who pun-
isheth not euen those that are most wicked
& ungodly, except he first admonisheth them
before. Yea, and hee so layeth his plagues
byon them, that in the meane time he hath
a speciaall consideration of his owne, whom
he susteyneth with facherly comfortes : for
why? looks what he did long a goe in the
time of the Prophets, and the selfe same do
we seeke also to bee true by experiance in
these dayes. Woulde God we might as wel
remember our daulness, and not by our in-
curable stubbornesse against God, willingly
to and willingly plucke destruction vpon
our owne heads.

Furthermore these thinges being thus The tide of
meant, let vs goe in hand with the begining the propheticie,

The first Sermon of

of the Prophet, who according to the common maner of the Prophets, presereth a title to his prophesie in this sorte : The woerde of the Lorde that came to loek the sonne of Pethuel. In these wordes he boch auoucheth his calling, and also procurereth authoritie to his doctrine, least they shoulde thinke him to utter sooth the conjectures or dreames of his own braine. This thing the Prophets are accusstained every where to doe by reason of the boldenesse of the wicked ; with whome it is a verye common and ordinary matter, to seeke on every side occasions, whereby they may call the doctrine, that reprooueth them, into question, and byng it into bated. Against whiche men there can no other authoritie more rightly & conveniently be objecten, then the authenticite of God himselfe : for albeit for the present time they laughe it to scorne, & abuse it with their basynely scoffes and iestes, yet notwithstanding in their season they fynde those thinges to bee true, which they will vowe by no meanes beleue, and then byng committed in their owne heartes, they feele horrible boylinges in their consciences.

To shew
that they do

In the meane tyme wee are admonished,

that in the Churche, whiche (as Paule sayth) is the house of the liuing G O D, ^{1.Tim.3.} there ought nothing to bee taught and set In the Church foorth but the woordē of God. For if so the word of bee this thyngē were so diligently obserued of the Propheteſ and Apoſtles, whose bee taught, calling G O D confirmed by infinite arguments and testimonies : howe much more then ought the ſame to bee regarded of thoſe that are by no meaneſ comparable unto them : Detestable therefore is their boldeneſſe and unpudencie, whiche in theſe dayes thiſke euery thing to bee lawefull for them, and that which eyther they them ſelues haue deuized, or else received from their moſt ſuperſtitious faſthers, they thruit into the Churche for un-doubted oracles. As for vs, let vs bee mindefull of Christ, who ſayth: My ſheepe heare my voyce, and they followe mee: a ſtranger will they not followe, but will flicke from him, because they knowe not the voyce of ſtrangers. &c. John 10.

In the beginning of this firſt Sermon, hee procureth attention, whiche is verye needfull in conceiuing the woordē of God. And firſt he stirreth up the Elders, who as

A.4. they

The first Sermon of

they are furnished with the experience of things, and therfore more apt & fit to giue iudgement: so by authortie of their example they may drawe the younger sort to followe their steppes. Notwithstanding, least he might seeme to speake onely to the Elders, he eftsoones calleth vpon all the inhabitants of the lande of Israel, and exhorteth them not so muche to a bayne and idle hearing as vnto a diligent consideration of those things, which they had hitherto suffered, and which they were like afterward to suffer: yea he commandeth them to commend the same to their posterity, to the ende they might serue for a perpetuall instruction vnto all. Harken ye (saith he) all the inhabitants of the land, whether such a thing (that is to say, any thing like vnto this) hath happened in your dayes, or in the daies of your fathers. Tell your childe-

The worde of
God belon-
geth to the in-
struction of
all.

z. Cor. 2.

Psal. 119.

of it, & let your children shew their chil-
dren, &c. Where wee are admonished
first of all, that the word of belongeth to the
information of all sortes of men: for in as
much as by the fall of sinne wee haue all of
vs lost that true light of reason whiche
was in our first parents, wee none
hands

Stande all in neede of a newe light, which God vseth to offer vnto vs by his woyde. And hitherto serueth it, that hee willeth the Elders especially to giue their atten-dance, whome wee saide euен nowe to goe before others in experiance of thinges and in giuing of aduice. For albeit we be ne-uer so diligently instructed, nor neuer so wel scene in the long vse and experiance of things; yet shall we nothing at all profit in the things belonging to Gods kingdoine, vntille we bee enlightened from aboue, and hearken to God speaking vnto vs by his woyde: Which is the cause, that the Scriptures do every where exhort vs to the studie of the word, and also do reuoue the insolencie of those, that neglecting it, will needes be wise of themselues, and follow the swindge of their owne braine.

Moreover we are taught, howe and after what sorte wee ought to bee conuenient in the woyde of God, so as wee may in Gods reape some fruite by the exercise thereof. First, it behoueth vs not onely to bee hearers of it, but also to marke the singular examples of Gods iudgements, whereby he vseth to adde credite to his threatnings.

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and oracles. For vnlesse wee so doe, we shall euermore flatter our selues, and not thinke that those thinges will euer happen unto vs, which hee threatneth to the breakers and transgressours of his lawe. As oft therefore as wee heare his threateninges, whereby hee denounceth his indignation against Idolaters, Fornicators, Adulterers, couetous persons, manstealers, drunckardes, &c. Let vs withall consider what hee hath decreed in times past against suche, and besides let vs marke howe euен in our dayes hee punishmenteth not a fewe, that defile themselues with the saide enormities. Further let vs not thinke it enough to holde these thinges our selues, but let vs also commende the obseruation of them to our posteritie. This thing our duetie requireth, whereby God hath bounde vs unto our children, and the selfesame doeth the honour and glory of God require also, which as it ought to bee most highly regarded of all men, so can it no other way more bee enlarged and set forth, then by the diligent instruction and information

of our posterite. There are extant as *Exod. 13.4* touching this matter, peculiar preceptes *Dout. 6.* and commandements of God in the Law, *Psal. 78.* and in the Psalmes whereas it is written howe G D D ordeyned amongst his people, that fathers shoulde declare unto their children his wonderous warkes, to the ende that they also might learne to put their trusse in God, and become obedient unto him. And for this cause it is, that G D D commendeth Abrahams soundnesse and sinceritie, saying: I know that hee will commaunde his sonnes, *Gene. 18.5* and his hou shoulde after him, that they keepe the way of the Lorde, and doe righteousnesse and iudgement, &c. They therefore doe hyghlye deserue of Gods glory, religion and publike welfare of men, that eyther priuately instructe and bring up their children in the knowledge of gods warkes, or publikely lay before them the histories of their owne countrie, or also of other nations, to the intent y^e out of them their posterite may fetch examples of Gods judgements; and bee admonished of theyr owne dueties. But greatly is the impertchedness of our tyne

The first Sermon of

to bee lamented, wherein the exercise of
Gods word is of the most part neglected,
the iudgementes of God marked of very
fewe histories corrupted through the per-
uerse affections of men, and as for our
children, they eyther not regarded at all,
or els trayned vp in those thinges, that it
had beene muche better for them never
to haue knownen. This negligence of
ours must God needes punishe, to the end
wee may learne to bee wise by our owne
harmes, that woulde not be warned by o-
ther mens.

He calleth to But the Prophet goeth on, and calleth
remembrance them what the thinges are, in the considera-
the euils Past. ration whereof hee woulde haue them to
bee so carefullly occupied. And hee re-
counteth vnto them divers and sundrie ca-
lamities, which had hitherto deprived
them of the fruites and increase of the
earth, so as euен a blinde man might well
see the tokenes of Gods wrath, & perceiue
them to bee foreshewings of a greater mis-
ery. We reade of the like thing in the
Prophet Amos, where God by rehearsing
the former plagues sheweth, howe little of
nothing hee haue profited with the stub-
boyn
Amos. 4.

borne and incurable. For so doth hee cast
their blockishnesse in their teeth, which of
thinges past woulde not learne or foresee
that which they now did suffer. That
which is left of the palmer worme, hath
the grashopper eaten, and that which is
left of the Grashopper, hath the canker
worme eaten, and that which is left of
the canker worme, hath the caterpiller
eaten. The sense is this: If one onely ca-
lamitie had destroyed the increase but of
one yeere alone, it might haue seemed to
come by chaunce, or at least not to deserue
so great obseruation. But seeing there
haue now certaine yeeres together, one fo-
llowing in another's necke, succeeded in a
maner whatsoeuer is wont to bee hurtfull
& noysome, to the fruits of the earth, & that
of the later plagues is devoured & corrup-
ted, whatsoeuer was left of the former: you
must of necessarie be very blockishe, & haue
not acknowledg'd the manifest and singu-
lar iudgement of God, who would not on-
ly punish you with scarcitie & hunger, but
also teach you by those wormes, what shold
shortly come to passe, vnlesse by these simi-
lar punishmentes you amende d your liues:
namely,

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namely that foraine enemies with an
credible multitude of souldiers shoulde
uerrunne the whole land, and in maner
Caterpillers or canker wormes wast an
destroy all that ever is both farre & neare.
And þ this is the meaning of the Prophe
appeareth sufficiently by his woordes
following.

Small plagues
forerunners
of greater.

This place teacheth vs, that lesser
plagues are as it were forerunners and
proclaimers of greater. And there be
in histories every where examples, whiche
testifie that by the swarmes of Grashop-
pers or unknownen birdes, or also by the
unaccustomed floods and overflowinge
waters, haue bee signified and denou-
ced þ imiations of foraine enemies. Sud
a like thing as this in þ yere of our Lord
1545. bath Germanie seene, when as
kinde of Grashoppers, altogether unkno-
wen before, came out of Italy alongest the
countries bordering vpon the Alpes by the
selfesame way, which the yere next fol-
wing the souldiers sent from the Pope di-
rectly held. We ought therefore to mark
whatsoever belong to this kind, least at
any time we say with the Poet in vaine.

Oftentimes

*Oftentimes the trembling trees,
I do remember well,
(If so bewitcht we had not beeene)
This mischiefe did foretell.*

Heere appeareth also the invincible power of God, and how little the forces of men can doe against him, when as he is able by such small and feeble creatures to vanquish and ouercome them. For why't he is called the God of hosts, not onely for this cause, that all creatures do serue him, but for that also hee can (according to his good pleasure) arme them with straunge forces, so as they may be sufficient to ouercome euuen the most fel Tyrants and most mightie nations. A notable example of this thing wee haue in Pharaon, whose fiercenes god tamed diuers times by mice, frogges, flyes, wormes, lice, so that he was faine to stoupe and crouch vnto Moses. The same happened to the Philistines, when as they were in their chiefe pride for the Arke of the covenant which they had taken. In like manner wee reade of Antiochus, Herode, Sylla and diuers

The first Sermon of

diuers other eaten and gnatē of wormes
¶ of most mighty monarchies utterly su-
uerted & ouerthowen by people that were
before obscure & vnknowē. As soꝫ ſtriu
of the earth, wherupon our life dependeth
God can take them away either by wind
or unseasonable raine, or by every liue
change of weaþer: that wee may ſpeak
nothing nowe of haile, frost, and oþer
huntes of more grievous teþtells. Who
fore being mindfull of these things, let
obſerue þ examples of gods iudgement
and humble our ſelues vnder his mighty
hand, who will bountifullly bestowe hiſ
grace vpon thone þ turne unto him, that
they may preuaile ouer all dangers by
faith in Iesus Christ our Lord: to whom
bee giuen blessing, honour, glory and di-
mition for euer and euer. Amen.

Sermon 2.

The next.

5 **A** Wake yee drunkardes, and weep,
and houle all ye drinkers of wine
because of the liquor, for it is pulled fro
your mouth.

6 Yea a nation cometh vpō my lād
mighty

mighty, and without number: whose teeth are like the teeth of a Lion, and he hath the lawes of a Lionesse.

7 HEE maketh my Vine waſte, and pilleth off the barkē of my figtree. HEE maketh it bare, and caſteth it downe, the branches thereof are made white.

8 Mourne like a Virgin girded with ſackcloþ for the husband of her youth.

9 The meat offring, and the drink offring is cutte off from the house of the Lorde: the Prietes the Lordes ministers mourne.

10 The field is wasted, the land mourneth, for the corne is destroyed, the new wine is dried vp, and the oyle is decayed.

11 Be yee ashamed O husbandmen, howle O yee Vine dressers, for the wheat and for the barley, because the haruest of the fielde is perished.

12 The Vine is dried vp, the figtree is decayed, the Pomegranate tree, and the Palme tree, and the Aple tree, and all the trees of the fielde are withered: surely the ioye is withered awaye from the ſoules of men.

The 2. Sermon of

The argumēt
and vse of
this present
place.

Albeit God being prouoked by the incurable malice of men, doe sometimes correct and chasten them, yet he being perpetually mindefull of his goodness, euē amiddest their punishments teacheþ and admonisheth them by his worde: that euē then they might searche out the causes of their sufferings, and endeouore to returne vnto him. An example hereof we haue in Iōel. For at þ time the Jewes sinned sundryly, notwithstanding that they had Ezechias for their king, a most excellent and religious prince, as wee sayde of late. God had reprooued them by Esay, Micheas, and others, and that very bitterly and often. But when as hee preuayled nothing thereby, at the length hee mooued Warre against them by the Assyrians. And beeing in danger, hee gaue Iōel vnto them for to exhorte them to repentance, and to put them in hope of pardon if they conuerterd vnto him. Hee therefore to the intent hee might the more easily obtaine this at their handes, is very plentifull in describing the punishments, whiche he so layeth before them

them, that they might understande that they came not to passe by haphazard, but were sent by the iust iudgement of God. Whither especially serueth this present place, wherin he stirreth vp all sortes of men to mourning: intending thus much, that they that had hytherto careleslye condemned the iudgements of God, might nowe every of them enter into their own heartes, and seeke for the causes of the present warre in them selues, and hauing found them , go in hand with amēdment of life. Where wee learne, howe that in publike calamities no man ought to bee carelesse , as though hee hym selfe were no parte or cause thereof. For al-beit some sime more greeuously then other, yet is no man altogether without fault: yea and it commeth commonly to passe by the sinnes of the people , that eyther wicked princes are giuen unto them, which bring all thinges out of order by their desperate counsayle, or els that there is no good done by the holesome couisailes of the best and most godly princes. Every one therfore ought to enter into thēselues;

The second Sermon of

and to bewayle not onely the common calamitie, but also their sinnes, whereby they haue caused it, and to seeke the amendment of them, which is the very best and onely way, whereby they maye provide both for the safetie of themselues and of that which they haue.

Hee prouo-
keth the drun-
kardes first to
mourning.

Esa.5.28.56
Mich.2.

But let vs come to the wordes of the Prophet who beginning with the Drunkards, exhorteth the first of all to mourne, namely because they were the chiefe and principal authoress of al ymiserie. For it is evident by the sermons of Esay and Micheas, that at that time drunkennesse reigned in all sortes and degrees of men, boch high and lowe, yea and euен in the priestes and Prophets them selues. Hereby it came to passe, that the Peeres of the realme neglected the common wealth, the Priestes dealt carelessly in their office, the Prophets by their flattering and fond sermons hardened the wicked more and more, and the people, as well by their owne intemperance, as also prouoked by the example of the states, ranne headlong without checke into all kind of sinne and abomination: The Prophet therefore doth not

Not without a cause range them scatt' of
all in array, and appliech his speech very
fittingly to their maners. Awake (saith he)
ye drunkards, and weepe, howle all ye
drinkers of wine. &c. For why? Drun-
kards and winebibbers are wont to spend
the greatest part of their time in slouchfull
sleepe, and althoough they somtimes wake,
yet differ they little from sleepers, sith
they haue no certaintie of any thing, and
want the use both of reason and senses.
Moreover they sleepe securely in their
slummes, they rejoyce in them, yeathey kill al
thinges with their mad musickle and fran-
tike tollicie, and outrage in all kynde of
wantonnesse. Now therefore the Pro-
phete willet them to awake, to weepe and
to howle: intending thereby to upbraide
them with these their wicked maners and
conditions. As though he shoulde saye,
Vee haue slept hitherto through fitch *Esay. 5.*
O yee drunken rioters, in whose feastes
(that I may vse the wordes of Esay) are
the harpe and viole, timbrell and pipe,
but in the meane time yee haue not re-
garded the wotke of the Lord, nay (as A. *Amos. 6.*
mos saith) ye would seeme to be like vn-

The 2. Sermon of

to Dauid, and yet could he nothing at
al preuaile with you by his godly admo-
nitions. But now is it time as I suppose,
that you also should awake and fall to
weeping. For albeit the publike calam-
tie of the whole nation doe not as yet
mooue yee , yet at leaste mourne for
the liquor of life, which is pluckt awaie
from your mouth. By liquor he under-
standeth nothing else then wine: but yet
he would vse this word, to the intent hee
might taunt the scurrilitie of the Drun-
kardes, which are wont to gine sundrye
and vnusuall names to their wine, that euē
by þ means they might testifie their vnsa-
tiable loue of wine. Ex̄amples of this lighte-
nes we haue ouer many w̄ vs euery day to
be seen. But he teacheth thē by this means
þ they should euuen now be compelled in
spight of their teeth , to become more so-
ber, when as God had taken from them
this liquor, wherewich they had hitherto
beene ouermuch moistened and made fro-
lickē. Neither wanteth it great force , in
that he saith it is pluckt from their mouth,
to shew, that all hope was now quite gone
from them, seeing that God had smitten

the

the very cuppes out of their hands, which they were euē now about to set to their lippes. And to the end hee might the better rouze them vp, hee layeth before them a description of the enemies and of the desolation by them made very fearefull and terrible, sayng : For a nation commeth vpon my land, a nation (I say) mightie, and without number, whose teeth are like the teeth of a Lyon, &c. And by teeth he signifieth the truincible strength and weapons of the Assyrians , such as are in the teeth and fawes of Lions very increible . That nation maketh my Vine waste, & pilleth off the barke of my syg- tree, &c. In which wordes he signifieth a more th̄ ordinary crueltie of the enemies, who not contented to haue wreaked their fury vpon the bodies of men, and to haue spoyled the fruities nowe layde vp in the fielde and left still on the trees, shoul'd exercise their crueltie also , euē vpon the land it selfe, and vpon the very trees, that all commoditie of dwelling in that lande might quite be taken from those , that had happily escaped their handes. Neither doeth God say without a cause, that

The second Sermon of

these thinges were done in his land, in his
vineparde, in his figtree: that so he might
teach them, that hee woulde never haue
suffered these thinges to come to passe ex-
cept their wickednesse had enforced him,
whiche had hitherto prophaneed that lande,
that ought to be consecrated to him alone
and the very seate of his true worship.

The punishment of drun-
kards &c.

Whee are admonished therefore by this
example, howe common drunkardes and
unthankfull walters of Gods benefites
are like to speede. These men are wont
by their intemperate living to seeke for
mayse and glori, and as though they were
borne to consume the good fruices of the
earth, they deuoure all things throught
their unsaciable choates. Thus doing,
they abuse G D D himselfe with horible
blasphemie, whose giftes they shamefully
waste and consume. They are well wor-
shyed therefore to bee plagued at Gods
hande either with tempestes, or with sun-
dyne sortes of wormes and vermine, and
at the length with most cruell enemies,
that the fruices of the earth beeing taken
away, they may either hunger and thirst,
or els bee slaine downe to rightes alto-
ther,

ther. For it is much better, that wine and
all manner of fruities perishe at once, and
that the lande it selfe be made waste and
desolate, then that there shoulde be giuen
matter and occasion to these filthy hogges
of Epicures hearde, whereby to offend
both against the common comlines of ma-
ners and also against the Glory of G D
himselfe without ceassing. The Pro-
phets foretolt that these thinges shoulde
happen vnto them, but they woulde not
beleeue them. That therefore came to
pass which locl rehearseth in this place,
and they that before woulde not heare the
Prophete, were afterwarde compelled to
bare Rabsakeh, who with most shaine-
full woordes casting in their teeth the
hunger, that they suffered in the time of
the siege, sayde : Am I not seide to *Esay.36.*
these caytifes that keepe watche vppon
the Walles ? That they may eate theyr
owne doung and drinke theyr owne
pisse with you ? And truely this was a
horrible iudgement of G D, wherby
he would haue his own land thus to be af-
fected. Neyther pat happened these
thinges

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thinges at that time alone, but when as
afterwarde they returned to the selue same
manners , they had the desolation of
seuentie yeeres brought vpon them by the
Babylonians. And at length both the
Cicie and Temple beeing vterly
subuerted by the Romanes , God (accor
ding as hee had threatned in the Lawe)
Lxxit. 25. wholy remooued his blessing from tha
lande, so as nowe it might seeme to bee
of Brasse, and to haue a firmament of p
ron, þ before flowed altogether wth milke
and Honey. Would to G D they would
consider these thinges now adayes, which
doe so addict them selues to the practis
of Drunkennesse, that they will bee re
foumed neyther by admonitions nor ex
amples , whereof there are store yet
every day both priuately and publikely.
Well, there hangeth ouer them also
indubbielye a publike and universall
calamite, which will plucke the Wine
and fruoutes from their mouthes , and
byng deserued destruction vpon their
owne heade.

But omitting these Drunkardes,

the Prophet turneth his speeche to the Churche of the Godly, and willeth them The Church also to mourne. Mourne(sayth he)like a Virgin girded with sackcloth for the Lorde of her youth. So calleth hee the mourne. his bande, whome G D him selfe hath commanded to take the rule and gouernment ouer the wife. And hee compareth the Churche of the Godlye to a wife or spouse, which parable is euery where to be met withall in the Scriptures. But in this place it signifieth mosste bitter mourning. For like as the loue of new married folkes is most tender and feruēt, so can there not bee but mosste grieuous mourning, if euen in the first beginning it be interrupted by the death of the husband. But he prescribeth to the Godly a farre other cause of mourning, then unto the Drunkards. For he willed these to mourne because of the wine taken from them, for as much as they make accouns of nothing to be so sweete and pleasant unto them as wine. But to the other he sayth : For the meate offring and drinke offring is cutte off from the house of the Lorde , the Priestes
that

The second Sermon of

that serue the Lord mourne. And these wordes he signifieth the subuersi
on of Gods worshippe, whiche was grown
by the terrour of the warre and destrucci
on of the Land, as that whiche immediatly
followeth doeth testifie, when hee addeth.
The fielde is wasted, the land mourneth,
for the Corne is destroyed, and the wine
is dried vp, and the oyle is decayed. For
they vsed dayly in their meate offringes
corne and oyle, and when they offred their
fistre fruities they cooke also a certaine
quantitie of wine. And in these kindes he
comprehendeth the whole externall wor
ship, which in the time of warre was for
the most part intermitted, when as ther
could neither goe vp to the temple tha
dwellt in Judea , neither also were the
fruities sufficient for the daily sacrifice
in that horriblie desolation of the whol
land. This thing was most grieuous
vnto the priestes, whom he sayth therfore
to haue mourned, when namely they com
pared the present confusion of thinges
with the former concourse of the whol
nation vnto the holy rites. But for the
same cause the Prophet biddeth also the
priestes to haue compassion vpon the
people, because they haue no maner
of shewes to offer vnto the Lord, and
therefore he commandeth them to
take the corne and oyle, and to
make bread and cakes, and to
offer them vnto the Lord, and
to say to the people, that
the Lord will haue compassion
vpon you, because you haue
no shewes to offer vnto him.

Lem. 2. &
23. &c.

rest of the godly to mourne. For although it be lawfull for vs to lament our domesticall and priuate miseries (so that it be modestlie done) yet for so much as the worship of God ought before all other thinges to bee most deare vnto vs, it behoueth vs to mourne, for this also especially , if at any time we perceiue the same to sayle or decay: and so muche the more bitter ought this griefe to bee vnto vs, for because this thing happeneth by our default , whose duerie it was by our continuall practise of godlinesse and innocencie, to maintaine and defend the true seruice and worship of G D D. It is a griefe to the childe , if he heare the honour of his fater to come in danger. But if he see the same to happen by his owne oversight , that seemeth indeede vnto him a thing intollerable.

The like consideration is to bee had of Gods children, who are wont to preferre the glory of God before all maner of riches, and euen before their owne proper life it selfe. This thing bewrayeth the great wretchednesse of the people of our dayes, who are at a point, whatsover the state of Gods worship and religion bee,

The 2. Sermon of

so as they may keepe reuell route and en-
joy their goodes after their owne heartes
desire. But they shall one day bee com-
pelled to lament their owne destruction,
that would not bewayle the losse of Gods
glossy and religion.

He prouo-
keth al the cō-
mon people
so mourne.
Thirdly , he speaketh to the husband-
men & vinedressers, vnder which he com-
prehendeth all the residue of the vulgar
people. And because such for the most
part are led onely with present things,
and haue no regard to those thinges that
belong to the worship of God : he produ-
ceth the selfesame causes, which he did be-
fore to the Drunkardes , and yet not so
bitterly, for that they sinned more through
blockishnesse and ignorance, then through
malice . Be ye ashamed O husbandmen
(saith hee) Howle O ye vine dressers, for
the wheate and for the Barley , because
the haruest of the fielde is perished. And
forthwith he reckoneth vp diuers and sun-
dry kindes , and sheweth that all is nowe
quite taken awaie , which was wonte
to bee a ioye and conforto unto men .
Neither ought this so often a repetiti-
on of one and the selfesame thing to bee
thought

thought superfluous. For there is no question but that they all wepte abounding, when they sawe the cruell enemies to destroye all that euer was on euery side. But they mourned no other wise then like brute beastes, for that they wanted those thinges, which serued their necessarie and delight: in the meane time as touching the pacifying of Gods wrath, they cared not much for that. Whiche blockishnesse to the ende hee might drue from them, he esteoones heapeth together and inculketh whatsoeuer was done contrary to the common maner of warfaring by the vnaccustomed fury of the souldiers: that so they might acknowledge the singular iudgement of God, and beginne by that occasion to consider of their sinnes.

These thinges therfore ought to serue also for our instruction. For this blockishnesse or stupiditie sticketh fast in all men, so as they cannot euen with most grieuous plagues be brought to the acknowledgement of their transgressions, so in as much as we sickē commonly in

second

The second Sermon of

2.Cor.7.

second causes, wee acknowledge not these
thinges to proceede from Gods wrath,
Our mourning therefore being ioyned
with a beastly astonishment , conteyneth
nothing else then outries and howlings,
witnesses of our impatiencie and despera-
tion, whereby we cause both our punish-
mentes to be more grieuous, and also pro-
uoke Gods wrath so muche the more a-
gainst vs. Let vs remember therefore,
that wee haue so to mourne in the time of
our troubles , that we may diligentlye
obserue the causes of them, and be vnseig-
nedly grieved for þ same through faith to
Godward: which grief or sorrow (as Paul
sayth) causeth repentance to saluation,
not to bee repented of. For it byngeth
vs to Christ Jesus, who as he reconcileth
vs to God his father, so doth he prepare vs
to every good worke, that finally hauing
escaped all the miseries of this world , we
may reigne with hym for euer in heauen.
To him therefore bee giuen, blessing , ho-
mour, glory and dominion for euer and e-
uer. Amen.

Sermon

comes to vntith bringyd and your offficer
to vntith bringyd

Sermon 3.

temper and success at glimy dale CEC

33. **I**ndo yowr selues and lament yec The text,

Priests, howis ye Ministers of the
alter : Come, and lyce all night in facke-
cloth yec ministers of my God ; for the
meate offering and the drinke offering is
taken away from the house of your
God.

34. Sanctifie you a fast, call a solemne
assemblie, gather the elders, and all the
inhabitantes of the land, into the hōuse
of the Lord your God, and crie vnto the
Lorde.

In sone place he did also say

Isol the Prophet is wholy occupied in The argumēt
this, namely, that hee might rouse up & vse of this
the people of his time, whome the man- present place,
diggers of The Assyrian warre on every
the oppresed, to repentance. Which to
the intent hee might the better bring to
pass, hee beginneth with the descriptiōn
of the punishmentes, whch being ampli-
ed with a diligent rehearsall of all the cir-
cumstances, he layeth before them : and
this he doeth partly to shewe, that the euile

The 3rd. Sermon of

whiche they had hythero suffered came
not at all aduentured, but were sente of
GOD : and partly to prooue that repen-
tance and conuertion vnto GOD was
verye requisite and necessarie for them.
For why? men are wont commonly to
sayle in these two pointes, that first they
acknowledege not the hande of GOD
in afflicting them; but persuade them-
selues that all thinges come to passe by
chaunce, or at haphazarde: Whereup-
on straight wayes followeth the other:
namely, that they thinke they haue no
neede of repentaunce. Which two
thinges forasmuch as they reigne euerye
where nowe adayes, the diligence of
the Prophete, which hee presently bleseth,
dught by no meanes to bee deemed super-
fluous, for to these hee adioyneth nowe
the doctrine of repentaunce, to the which
hee duely exhorteth them, and in fewe
woordes comprehendeth all those things,
which, wylest wee bee chastized of
God, are necessary of vs to bee obserued
and done.

But

But hee beginneth with the Priestes, whome hee admonisheth, that they would become leaders of the people to repentence. For hee saith : Gyrde your selues, and lament yee Priestes, howle yee Ministers of the altar, that is to say : you whome God hath appointed to bee ministers of the Sacrifices and of the whole outwarde seruice, Come, to wit, into the temple, neither put yee on your solemne and mysticall garments, but apparel your selues with, sackcloth, and lye there all night O ye Ministers of my God. And hee willeth them to put on sackcloth, after the custome and maner of the people of the East, who were wont in theyr greatest heauiness, and in y^e time of their publike repentence to change their garmentes, & to vse a more streighter kind of weede, and more fitte to mourne withall.

But the end of all is this, that they should not onely require repentaunce of others, as though they themselues were boyde of all blame , but rather to bee the first that should returne vnto God, & to

The priests by
their own ex-
ample ought
to be guides
vnto other to
repentance,

The 3. Sermon of

become guides unto other in returning to him, whome before by their negligence they estranged from him. And hee al leadgeth the selfesame cause, as before, when hee addeth: Because the meate offering and drinke offering is taken away from the house of your God. And hee addeth weight unto the cause, in that hee calleth them the Ministers of the Altar, and of God himselfe. For if so bee the religion and worship of God, bee highly to bee tended euuen of priuate persons, howe muche more then ought the same to be regarded of those, whom God himselfe hath made Presidents of religion, and which liue by the ministerie thereof:

The datur of
the chiese
peeres in com
mon calamiti-

But from hence wee haue to ga-
ther a generall doctrine, that as well
the Ecclesiasticall as Temporall Magi-
strates when publike calamities are at
hande, ought firste of all to be thinke
them of repentaunce, and to goe be-
fore others by theyz example. For
although G D punisheth also the of-
fences of the common people, yet for
the most part is the sinne of the Ma-
gistrates

gistrates and Prelates more grieuous, who oftentimes eyther through negligence doe forelowe their office, or els doe offend others by their most perillous example. Whereby it commeth to passe, that in euery of their sinnes is a manyfolde giltinesse. For they bothe transgresse the commaundemente of G D D , and neglect the saluation of those whome GDD hath committed to their charge, and besides are the authours of offence, which is so muche the more greeuous and hurtfull, as it taketh more weight by their authoritie. As therefore they ought more carefully to bethynke them of reconciliation with G D D for their own salutations sake, so is it meece and convenient, that they shoulde giue example of repentaunce to the very same, whome before they offended by their example. Whereupon wee may ges-
ter, that they doe worst of all prouide for theym owne, and for the Publicke welfare, which least they shoulde seeme at any time to haue doone amisse, per-

The 3. Sermon of

Leuer and goe forwarde in theyr purpose of sinning , and so weene they onely their honour and dignicie may bee prouided for , if they admit no mans warninges or admonition.

It is lawefoll
for Ministers
to admonishe
and reprooue
the Magi-
strates,

Iere. 1.

But heere must wee obserue also, that the Ministers of the woorde haue receyued this commaundemente from GOD himselfe, that they shoulde no lesse prouoke suche to repentaunce, then the base and common people . This doeth Iocel heere in this place , and that hee dyd well therein , it may appeare by those woordes , whiche the Lorde speaketh vnto Ieremie : Beholde this day daye doe I make thee a defenced Citie , an yron pylle, and a brazen wall against the whole lande, against the kinges of Iuda, and against the Princes thereof , against the Priestes, and against the people of the whole land.

Loe euen to Kinges, Princes, and Priestes ought Ieremie to preache, whom it is euident to haue preached no other thing then repentance, namely ; that forsaking

forlaking their sinnes they shold turne
unto G D D, and bee made partakers
of saluation in Christ.

This selfe same thing obserued the
reste of the Prophetes, as in theyr Ser-
mons is to bee seene. And that there
is no other order of teaching prescribed
in the Newe Testament, the preceptes of
Christe declareth, who commaundeth
the Gospell to bee preached to all peo-
ple of all sortes and degrees, and of *Mark. 16.*
this preaching he appointeth two parts, *Luke. 24.*
to witte, repencance and remission of
sinnes.

The very selfe same also do þ examples
teach, which are set foorthe in the Min-
isters of the newe Testament. Certes
the first of them Iohn Baptist dealt more
hardly and severely with none, then
with the Pharisees, whose authoritie at
that time was greatest in matters of reli-
gion. The same thought good not to spare *Marb. 3.*
even Herode himselfe, when as having *Luke. 3.*
forgotten both his owne dignitie and pub-
like honestie, hee kept to himselfe his bro-
thers wife,

Mark. 6.

Math. 15.

21.23.

Luke. 11.

Joan. 8.

Act. 2.3. &c.

Luke distinc.

4. c. cap.

Papa.

What shoulde wee say of Christe, who beeinge wont to deale very gently with the people, yet against the Priekes and Scribes immeigheth (as I may so say) with full sngle's. And the Apostles following his example, doe publikeyle in their Sermons hitte the Priekes in the teeth with their sinne of murthe ring the Name of G D D. Neither did the dignitie of their order defende them, which they were not ignorant was long before ordyned of G D D, and full of the Mysteris of Christe Iesus. Des testable therefore is the pride of the Romish Bishops, which will bee checked and controuled of none, althoough they doth neglect their office, and carry away innumerable soules to hell. Yea, when as they trave all holy thinges vnder foote, make all religion their owne gaine, and offer the same to the Jewes & Turkes to bee laughed at. seynge they persecute all those with syre and smotre, that couert the rebelling of thame doctrine, and the pure hereticall worship of G D D. Comparaison of

these men are all those princes and magistrates made, which whilst they openly sinne, will yet also suffer themselves to bee admonished and reprooued of none. But we reade howe David, Ezechias, Iosias, & afterwarde Theodosius were farre otherwise minded, who in this behalfe procured to them selues most excellent commendation, and to their kingdoms assured peace, for that they set the woorde of God before their eyes to be folowed, and patiently suffered the rebuke thereof, &c.

But after that hee hath taught what ought priuately to bee done of euery of the Priestes, nowe he telleth them what they shoulde doe publikely, and so compiseth infewe woordes whatsoeuer belongeth to publike repentance, a thing very needefull to common calamities. First, sanctifie (sayth he) a fast. That is to say, proclaime such a fast, as all men at once forsaking al their prophane studies & delights, may bende themselves onely to those things, that serue to Gods glori, and the leading of a holy and Christian conversation: for by the name of Fasting, the Scripture doth meintain not a superstitious abstinence,

He instituteth
publike repen-
tance.

I. A fast.

The 3. Sermon of

which consisteth in the difference of meats, and obseruation of certaine dayes, such as of late tymes was brought in by mens tradicions: but it requireth a discipline, where by the pride and lust of our fleshe may be tamed and kept vnder. This discipline is extended to all those thinges, that cause the flesh to become more proude or fierce, whether the same bee meate, or drinke, or apparel, or also company with our wiues, as it shal appeare in the second Chapter. There can therefore heere no certaine lawes bee prescribed, but every man must be a law to himselfe, whilst he obserueth the nature and disposition of his owne flesh, and withdraweth the nourishments of lust from the same. Neither also are these thinges required to this ende and purpose, as though they merited any thing of themselues: (for the kingdome of God is not meate and drinke, but righteousnes, and peace, and ioye in the holy Ghost. And y^e saying of the Lorde is wel knowne in the Prophet: When ye fast ye fast to your selues, and when yee eare, yee eare to your selues, &c.) But that the spirite myght haue an

Rom. 14.

Zach. 7.

enioye this power and dominion in vs, least that the fleshe preuayling ouer it, shoulde disturbbe and put bye the exercise of repentance. Whiche also is the cause, that it is not tyed or bounde to anye certayne dayes, but is then commaunded, when eyther wee stande in neede of publique repentaunce for speciall causes, or else wee our selues priuately feele the power of the spirite to decay and waxe weake in vs, so farre foorth that Christe, whiche is the hydegrone of our soules, may seeme to bee departed and gone fromvs: of whiche thyng hee hym selfe in the Gospell inuyghyng agaynst the Pharisaical fasses, puttech vs in mynde.

Ioel therefore prescribeth no superstitious thyng, but hee urgeth this at their handes, that reiectyng the baites and entylementes of sinne, they woulde prepare them selues vnto prayer and amendmente of lyfe. But some man may say: Why wylleth hee a faste to be publickely proclaymed, when as Christ commandeth vs to hide and conceale our

Math. 9.

Math. 6.

fasses

The 3. Sermon of

fastes: where we must marke and obserue,
that some fastes are priuate, and other some
publike. And those that are taken in hande
for priuate causes, ought, as Christe teach-
eth, to be closely handled, least wee shoulde
seeime to seeke our own priuate glory, and
a vaine estimation of holines with the peo-
ple. There is another consideration to bee
had of publike fastes, whiche serue to the
publike confession of sinnes & repentence;
suche as in this place Ioel commaundeth,
and such as that was also, which wee reade
the king of the Niniuites caused to be pro-
claymed. And that these shoulde bee done
openly, it is requisite for many causes: for
so are mens mindes the more stirred vp by
the examples of other, and those are euen
for shame of the worlde kept from sinning,
which were before touched with no religi-
on: agayne, it is meete and conuenient, that
such as were not ashamed to sinne openly,
shoulde also not be ashamed of open repen-
tance, whereby they may craue mercy at
Gods hand.

s. - Holy af^t Secondly, he sauerth, Call a solemne
assemblies. assembly. And immedietly he setteh downe
who

who they are, & whither they should be called. Gather the Elders, and all the inhabitants of the lande , into the house of the Lord your God. He will haue the Elders to be called, by the name of whom are understood, as many as beeing placed in arie dignitie doe surmount other in authortie. And he hath a speciall eye vnto these, because that by the example of such publik assemblies, repentance is greatly furthered. Yet he adioyneth vnto the al other states & degrees whatsoever: for why, it is conuenient, that seeing al together haue by sinning pouoked God vnto anger , all likewise shoulde bee carefull howe to appease the same. But he will haue these assemblies to be made in the Temple, and that because it had excellent promises, as appeareth in the first booke of the Kings : not verely for the gorgious building thereof , but for that as well the Temple it selfe, as also the things that were done in it by the appointment of the Lawe, represented the mysteries of Christ Jesus, who alone is able to pacifie Gods wrath , and reconcile vs vnto him. Thus therefore he sendeth them to the promised

The 3. Sermon of

mised Sauour of mankinde , least they shoulde attribute any glory of merit either to their fasts or outward assemblies . In the meane time this place maketh much to the commendation of holy assemblies , for al- though neither the worshippe of God , nor prayers ought to bee tied to any certaine places (because that the true worshippers doe worshippe every where in spirite and trueth) yet for orders sake , and to auoyde confusion , it behoueth vs to haue a place certayne , wherein congregations may come together to heare the woord of God , and vnto publique prayers . For that euен these also are moſte effectuall with GOD , appeareth by the promise of Christ , saying : Where two or three are gathered together in my name , there I am in the middest of them : and whatſoever they ſhal aske , it ſhalbe giuen them of my Father , which is in heauen . For ſeeing God woulde haue vs eſpecially to bee of one minde in religion , their conſent can not but greatly please him , that meete together to praye that his wrath may bee turned from them .

Ioan. 4.

Math. 18.

In Apologet.
Cap. 39.

Where vpon in tymeſ past Tertulian

han wrote: *We come together in the con-
gregation, to the intent that making us in
one a hande unto God wee may compasse
him with our prayers.* This force is ac-
ceptable and pleasing vnto God. And
hereof it came (as it seemeth vnto mee)
that the auncient Fathers appoynted cer-
taine houres of prayers, whereof there is
mention in Daniel and in the Actes : to
the ende that suche as coulde not come to
the Churches, might at least ioyne their
private prayars at home with the publique.
Nowe adayes the superstition, whiche by
this occasion haue growen in force, there
are many that set against it (and that wro-
thily) but as touching the restoring of pub-
like prayars, fewe or none make any questi-
on.

Dani. 7.
Act. 3. 10.

Furthermore, to what ende the assen-
bly or congregation should come together,<sup>3. Publike
prayers.</sup>
the prophete him selfe sheweth when hee
addeþ: And crye vnto the Lorde. So he
prouideth, least any shoulde thinke repen-
tance to consist in a certaine baine & stage-
like ostentation: for he willeth them to pray,
nay to crye, that he might commende vnto
the an earnest & fervent desire of praying.

And

The 3. Sermon of

And he will haue them to direct their pray-
ers vnto the Lord, least after the maner of
the Gentiles and superstitious sorte, they
shoulde craue ayde and helpe of the crea-
tures. As for the forme of prayer, which
they must publikely vse, he will prescribe
that in the Chapter following. In the
meane season it is our partes, to learne
heereby what wee ought to doe in these
daies, when as the tokenes of Gods wrath
are euerie where seene: and the wicked o-
venues of God doe most grievously op-
presse his church. May there be in deede,
endewed both with wisedome and auth-
orite, that consulte aboue this matter. But
the onely way of appeasing Gods wrath
and attaining vnto sauing health must this
bee, which is heere taught and set downe.
For it is confirmed with infinite promises
and examples, euен from the beginning of
the worlde to this day. The Prophets do
thunder out this every where. With this
doth Iohn begin the doctrine of the Newe
Testament, and with the same command-
deth Christ his Apostles to beginne. As
many as haue refused this in tyme past,
haue alwaies beeene punished with most
griuous

Math. 3.

Luke. 3.4.

grieuous plagues. But of the iustchene
state and condicione of our tyme; for hys
fe we shall a man finde, that consider anye
thing at all of fasting and of biding of
the fleshe: when as wee abysteine not euen
from unlawfull and bragghlyt pleasureys.
There reigneth yowre ryng of all sorteys of
men lustfulnesse insatiable, ynde outrayly-
ous, and more then beastly rage of drunke-
nesse. Holie assemblies and meetyngeys are
of the most part neglected, and what tyme
soeuer is bestowed in them, is supposyd to
be long and tedious. Whiche is a ca-
sen, that our prayars alſo are perye colde
and fessen. And if there be anythat deale
with penitence, misſuch as is counter-
fet and momentary, like hym to thys that he
seeþ unþayled þy Israelynes wylfull. All that
do we then maruaile at the myrrath and dis-
pleasure of God, hanging evry where o-
ver our headeys, & dayly threatening more
grieuous plagues vnto vs? God grauntc
for his mercies sake, that we being euen
softened, and mollified with scourges may
returne vnto the Lord, who hath givyn us
free access vnto the throne of his grace in
Christ Iesus our onely Sauour: to whom

Hos. 6.

D.

bc

32 The 4. Sermon of

þe ghen blessing, honour, glory, and dominion
þan for euer and euer. Amen.

Sermon. 4.

The text.

15. **A**las for that day : for the day
of the Lorde is at hand, and it
commeth as a destruction from the al-
mighty.

16. Is not the meat cut off before your
eyes ? and joy & gladnes from the house
of our God ?

17. The seed is rottē vnder the clods,
the garners are destroyed, the barnes are
broken downe, for the corne is withered.

18. Howe haue the beastes mourne?
the heards of carrell pine away, because
they haue no pasture , and the flockes of
sheepe are destroyed.

19. To thee O Lorde wil I crye, for
the fire hath consumed the pastures of
the wildernesse, and the flame hath burnt
vp all the trees of the field.

20. The beastes of the field also shall
crye vnto thee : for the rivers of waters
are dryed vp, and the fire hath devoured
the pastures of the deserte.

990

Most men in deed doe confess with The argumeſt
one consent, that repentaunce and vſe of
and conuerſion unto God is neede this preſent
to full, if at any time euē priuate ca- place,
lamities bee upon them: but the ſame notwithstanding
doe very hardly admit þ true
doctrine of repentaunce: for inaſmuch as they
ſuppoſe it to coniift only in a certaine ouer-
ward & ſtagelike behauour, it ſeemeth unto
the to bee ſuperfluouſ, whatſoever they
bare ſpoken of the mortifying of the fleſh,
of mans renewing, of the amēdemēt of life
manners, also of prayers, & other ſuch like
exercises of true faith & religion. Therfore
Iocl, whiſt as he had of late diligētly caught
a ſet forth þ maner of true repentaunce: now
he exhorteth the very grauely to imbrace þ
ſame, ſeing they could no other way be pro-
uided for: & what he sharply reprouech their
moſe the beaſtly blockiſhnes, which were ſo
burdened at þ ſenſe of gods wrath, that they
were nothing at al moued with the euils þ
on every ſide oppreſſed the. The uſe of the
place unto vs also may bee this, namely, þ
we may draw arguments fro it, how to call
off al blockiſhnes, & to ſirre vp our ſelues
to the exercise of repentaunce.

The 4. Sermon of

He teacheth
repentance to
be needfull.

But hee beginneth with a reason or argument which he deriveth from the necessitie of the matter, and denounceth it by an exclamation very pathetical and full of passions. Alas for that day (saith hee) for the day of the Lorde is at hande, and will come as a destruction from the Almighty. And the Scripture calleth the day of the Lorde the time of vengeance, wherein hee punishmenteth the ungodly: because he then especially pouerth him selfe to be God, who seemeth to be none, when he suffereth sins to goe unpunished. The sense therefore of the words is this: Hitherto forsooth our gracious and merciful God hath of long time deferred the punishments, which you haue deserued. But forsoomuch as you haue shamefully abused his long suffering pacience, nowe is the day of judgement at hande, and that such, as even nowe when I thinke of it, it caused mee to shake and quake for feare. For it will come as a certayne desolation from the Almighty. That is to say, it will come much like, as if God shoulde bend all his forces at once to destroy those that woulde not hitherto bee amended.

Wheres

Where wee are admonished, that they
doe in hayne trust in the long sufferance
of God; which cease not to prouoke his
wrath by their continuall custome of sin-
ning. For such doe heape vp to themselues *Rom. 2.*
wrath, as Paule saith, and doe euен arme
all the forces of God against themselves,
and shall feele the same one day to be their
destruction, in which they ought most of al
to haue hoped.

But because he knewe them partly to *He repeateth*
be so blockish and senselesse, and partly so *things past &*
prounde and desperate (to wit, by reason of *present,*
the confidence they had in the Egyptian *Esa. 30.31.*
League, as is to be seene in Esay:) that they *3.*
were not terrified with the threatnings of
the punishment to come, he returneth a-
gayne to the thinges past, and eftsoones re-
peateth what they had suffered, and withal
settesth before their eyes the countenance of
their present state and condicō, that by the
consideration of all these thinges, they
might understande the same to be pream-
bles of greater mischiefes. And he fr-
muchth his speech with an interrogacion, to
the intent, they might be conuictid by the
testimony of their owne consciences. *Is*

The 4. Section of

not the meat (sayth he) cut off fro before
our eyes: Is not ioy and gladnes depar-
ted from the house of our God: for why?
the sacrifices of the lewes were full of re-
joycement and comfort, as well because
they renewed the memorie of Gods auncient
benefites towarde them , as also for
that they were types and figures of the re-
demption to come in Christ , and confir-
Dent. 14. 16 med the promises thereof. Hereunto were
added the holy feastes, wherein they reiop-
ted (as Moses commaunded) before the
Lorde , and relieved also the pooze with
their liberalitie. Because therefore there
soulde no such thing bee done or accom-
plished in all the time of the warre, the Pro-
phete mentioneth these thinges. And the
sense is this: If your matters bee so cock-
sure, that you think ye haue no such great
neede of repentence, neither are ye ter-
rified with the threatnings of calamities
to come, at leastwise consider what things
ye haue hitherto suffered. For why? you
can not deny, but that even before your
faces are cutte vp, and as it were stricken
out of your handes, whatsoeuer serueth to
your living and welfare. Neyther

pcnu-

penury alone entred into private houses, but it bath invaded also the Temple, wherin are to bee seene no maner of printes at all of the former ioy and gladness. There is nowe no resort vnto this, as hath binne in times past from all places rounde about. There are nowe no sacrifices, no holy dayes, no feastes, no remembrance of Gods olde and auncient benefites, to cheere your heartes withall, but all thinges are full of mouraing and heauines. And can you thinke that these thinges are come to passe without a speciall cause? or woulde God haue suffered them thus to bee, if his wrath had not been kindled euен to the uttermost? It appeareth by this, howe great the heynousenes of sinnes is before God, when as he punishmenteth the in such sorte, that he spareth not euен those thinges that belong to his owne service and worship. Yea we are caught here, howe vaine the confidence of our warde profession and religion is, except the mind and maners be auisable therunto: for he taketh from the yong thankful creatures al external helpe, leaſt he might ſeem to be a ſauage of their ſins.

Gods woer-
ſhip for finnes
is taken away.

Examples of this severitie, we may see in this day throughout Greece, Asia, and Africa, where as in those places doe reigne the detestable impietie of Mahomets sect, wherein in times past were the most flourishing Churches of Christ. The consideration wherof, ought to moue vs also, least that wee puffed up with a bayne professiōn, doe one day fall into the selfe same punishmentes.

We taketh as
the hope of
Foyson to
us,

¶ Moreover, because the Iewes promised to themselves better thinges hereafter, & were not a little comforted with the hope of their harrest to come, the prophet taketh even this also from th̄ saying: The feedes are rotten under the cloddes, whereunto they were committed. And what hope then can you haue of them? But there are some barnes you thinke still stored & replenished. Nay whatsoever was laid up in any place, is all together spoyled & destroyed of the enemies: yea & the very barnes themselves are not only robbed & spoyled, but also subuerted and overthrowen, in so much that out of them can now nothing at al be looked for. ¶ Then the world shal passe by the way of judgment like

like to finde, that doe not vsse the fruities and
other giftes of God, as becommeth them. The Iewes grievously offend in this be-
halfe, as may appere in the Sermons of
the Prophets, partly by intemperancie in
eating and drinking (as wee saide of late)
and partly by coueteousnes, wherthrough
they hoarde vp the fruities of the earth,
to the ende they might sell them the dea-
rer afterward, being in the meane time no
whit moued with the miserie and ouerties
of the hungry and needy. It came to passe
therefore by the iust iudgement of God, þ
both those drunkardes hungry and thir-
stied, and also the couetous were brought
to extreame need and necessarie, so as they
were constrained to leau that for a pray
into the enemies, which they coulde not
 finde in their heartes to bestowe upon the
poore. The like examples we haue every
where in histories, whereof this ought to
bee the use vnto vs, that wee may bee
thankfull vnto God, that wee may mo-
derately and soberly vs his giftes, but e-
specially that wee may endeouour to bee si-
nall to the poore, whome hee hath so
carefully commended vnto vs, &c.

The 4. Sermon of

By the exāple
of the bruite
beasts hee re-
proueth their
blockishnes.

But that which hee had saide as touch-
ing the hope of the peere to come alrea-
dy taken away, hee amplifieth by an exam-
ple, wherewithall he so much the more re-
ponneth their blockishnesse. Howe doe
the beasts mourne; how do the heardes
of cattell pine away? because they haue
no pasture, yea and the flocks of sheepe
are destroyed. The meaning is, that such
and so great is the force of Gods wrath,
that the sense thereof is come even to the
bruite and sauage beastes. The beasts
mourne in y^e woods for hunger. The wilde
Harts bay for want of waters. The hun-
gerstarued Oxeen wote not which way to
turne them. The sheepe for want of pa-
ture are scattered abroade. And are not
you ashamed in the meane time not to ac-
knowledge the hande of Gods wrath, nei-
ther as yet mourne ye for your sins, where-
by you haue deserued this so greate a mi-
serie? But that which the prophet byþray-
deth this people withall, is nowe adayes
too too common and vsuall. And this
is a great token of mans corruption. All
creatures seele and perceiue the blessing
of

of the Love, they rejoyce in it, and are thankefull vnto God their good benefactor, whildest they constantly execute and discharge their duties. The same mourne and are greeued when God is angrie. For even the bruite beastes doe perceue Gods wrath, and bewaile it: the signes and tokens heereof appeare in all y Elements, yea and this whole frame of the world being greeued with the weight of our sinnes Rom. 8. and malediction, groaneth and wayteh for deliuernace. Onely man neither acknowledgeth God his benefactour, nor perceueth his wrath and scourges, but as a blocke onely poareth and paddmeth about seconde causes. For although hee desire to bee deliuerned from euils, and is greeued for them, yet doth hee very seldoome thinke of GOD and of his sinnes, whereby hee hath prouoked his wrath.

Let vs bee ashamed therefore of this unchristinelle, and let vs bee inflamed with the studie of the woord, whiche alone is able to cure this maladie.

Heere.

The 4. Sermon of

Heere withall the Prophet nowe inter-
He stirreth laceth his owne example; and whilist hee
the vp by his telleth them what he himselfe will doe, hee
owne exâple, admonishest them also what they ought to
doe. I will cry vnto thee O Lord, saith hee.
As though hee should say, Let them do as
they list, & if they will, let the with their
blockishnes exceed euuen the very bruit
beastes themselves, yet shall they never
cause me to fayle in my duetie. For I will
crye vnto the Lorde that hee may both
giue them a better minde, and also merci-
fully remoue these calamities. And
heere againe hee repeateth the selfe same
causes, to the intent he might both stirre up
himselfe the more, and also reprove them
once againe for their blockishnesse. For
the fire hath consumed the pastures of
the wildernesse, & the flame hath burde
up all the trees of the fielde. And in these
wordes, he betokeneth the rage of the en-
mies, or rather the horrible bengeance of
God, which shoulde shew foorth it selfe even
in wilde and desert places. But we are
admonished by the example of the prophet,
that Bishops and Ministers ought to pray
continually for the people committed to
their

their charge; so long as they be not forbad
den by the expresse comandement of God,
as once Jeremic was. For why? it doth *Ier.7.12.14.*
not easilly appeare unto vs, who they are
that sinne against the holy Ghost, & thereto
wee muste to bee prayed for. And the
greater that mens blockishnesse is, in not
acknowledging theyr miserie, so much the
more feruently haue wee to labour, to
provide for their health and safetie: Moses
observed this thing, who never ceased to *Exod.32.35.*
pray for the Israelites, althoough they of
themselves offended in the selfesame maner.

The same did Samuel for the children of *Sam.8.12.*
Israel, notwithstanding that the Lord had
siden him. They haue not rejected
thee, but me, because I shoulde not raigne
over them. And the Apostle Paule prayed
in the lewes day and night, when as he
had none griesier enemies then they.
This duetic ought also to bee transferred
into other states and degreces, as Magi-
brates, fathers of families, and whosoeuer
doth haue any charge intyned them of the
Lord. Let these also doe their duetic,
so long as occasion serueth, though
they see that they little preuyle. There
will

*1. Joan.5.**actio[n] d[omi]ni**psalm 1**Rom.13.10.**actio[n] d[omi]ni*

The 4. Sermon of

will once bee a tymne, when they shall
see them selues to haue profited more
then they woulde thinke. But if all
other thinges fayle, at least they shall
deliver their owne soules, &c.

The beastes
cry vnto the
Lorde.

Last of all hee repeateth, that which
hee had saide of the beastes crying unto
the Lorde. As though hee shoulde
say, Why shoulde not I cry, when as
the very beastes are inforced to cry,
from whome this destruction haue
taken away not onely the pastures, but
also the riuers and fountaines of wa-
ters? The bruite beastes are saide to
cry unto G D D when as by their
braying or roaring they testifie that
they haue herde of Gods prouidence.
So doe the young Rauens forsaken of
their dammes cry vnto þ Lord for helpe,
when as they are fed with þ deaue of hea-
uen.

Job.3.8.
Psalme.47.
Luk.12.

And this consideration of Gods pro-
vidence is very full of comfort, whiche
extendeth it selfe even vnto beastes, and
withal it reproueth the detestable distrib-
fulnessse of men, who refuse, to depende
vpon

upon God, though his fatherly care to-
wardes vs doe on every side appere.
Let these thinges therefore serue for our
instruction also as touching the matter of
repentance, whereof is presently entrea-
go. And albeit wee see vse plagues
in our sinnes hanging ouer vs alreadie,
prefer vs not despaire of Gods goodnes,
but turne unto him with our whole harts.
For hee that heareth the voyces of Ra-
vens crying vnto him, and the waylinges
of hungrie beastes, cannot neglect vs but
whome hee hath giuen free accesse to
the thone of his grace by our Lorde Ies-
sus Christe: to whome bee giuen bles-
sing, honour, glory, and dominion for euer
and euer, Amen.

CHAP. II.

*He prophesieth of the commynng and
ernelte of their enemies. 13. An
exhortation to moue them to conuert.
33. The loue of God towardeis his
people.*

The 4. Sermon of

The 4. Sermon of
The 4. Sermon of

1. **B**lowe the trumpet in Zion, and shout in my holy mountaine; let all the inhabitants of the lande tremble for the day of the Lorde is come, for it is at hand.

2. A day of darknesse, and of blackenesse, a day of cloudes and obscuritie, as the morning spredde vpon the mountaines, so is there a great people, & mightie, the like whereof was ~~not~~ from the beginning, neither shall there after it, vnto the yeeres of many generations.

3. Before this face is a devouring fire; & behind him the flame shall burne vp it: the lande is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shall escape him.

4. The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5. Like the noyse of charrets in the tops of the mountaines shall they leape, like the noyse of a flame of fire that devoureth the stubble, & as a mighty people prepared to the battell.

6. Before his face shall the people tremble;

tremble: all faces shall gather blacknes.

7 They shall runne like gyants or strong men, and goe vp to the wall like men of warre, and euery man shall goe forwarde in his wayes, and shall not stay in their pathes.

8 No man shall thrust his brother, but euery one shal walke in his path: and when they fall vpon the sworde, they shall not be wounded.

9 They shall runne to and fro in the citie , they shall runne vpon the wall, they shall clime vp vpon the hou-ses, and enter in at the windowes like a theefe.

10 The earth shall tremble before him, the heauens shall shake, the Sunne and the Moone shall be darke , and the Starres shall withdrawe their shining.

11 And the Lorde shall vtter his voyce before his host: for his armie is very great, for hee is strong that doeth his woorke: for the day of the Lorde is great and very terrible, and who can abyde it?

The 5. Sermon of

Sermon 5.

The argumēt. Oel beginneth now his other Sermon,
of the second. wherein hee handlēth the same that he
Sermon.

I did in the former, but hee intreates
more largely and evidently of every
pointe, adding also some thinges, which are
not there mentioned, yet serue they excel-
lētly wel to þ ysel̄ treatise. For he exhort-
eth them to repentance, that were oppres-
sed with a greeuous warre by the Assy-
rians. And there are threē partes of his
discourse. In the first, hee agayne de-
scribeth the danger, to the entent that they
beeing wakened by the consideration ther-
of might perceiue that they had neede
of repentance. In the seconde, hee
teacheth the maner of true repenteance,
and sheweth in what pointes it consisteth.
In the last, hee declarēth the effectes or
fruictes thereof, and by that occasion pro-
phesieth of the happie state of the Godly
and destruction of the enemies, which fi-
nally is fulfilled in the kingdome of
Christ. Now these thinges are so to bee
considered of vs, that wee beeing distres-
sed with aduersities and afflictions, may

from

from hence fetch those thinges that serue to our instruction and eomforde, at this tyme wee will onely examine the first part.

The beginning of his Sermon is A Tragical beginning wherein chiefly he stirreth up the Prophets,

very tragicall and warlike, wherein hee rouszeth vp the secure and carelesse , that they might prepare themselves for the punishmentes nowe readye to light vppon them . And because they were to bee punished with warre, he alluding to a ffeate of warre, willeth the watchmen or spies to sound vnt Alarum and proclaine the battell, For hee sayth, Blow the trumpet in Sion, and shout in my holy mountayne. Hee maketh mention of Sion and of the holy hill or Temple , partlye leasse they shoulde thinke themselues to bee safe for the holynesse of the place , and partly that they might understand this thing especiallye to bee enioyned to the Prophete, whome G D D had appointed watchmen to his people as wee may read in Ezechiel. He addeth Let all the inhabitantes of the lande tremble. Hee nameth all, leasse anye shoulde thinke him selfe to bee without faulce

The 5. Sermon of

faulste. And he biddeth them tremble, to the end they might perceiue God to deale in good earnest, and therfore that they also must not dally. Whereunto serueth the cause which he by and by addeth: For the day of the Lord commeth, that is, the time is at hand, which God hath nowe long since appointed for vengeāce, which even now also waiteth at your dores.

The goodness
of God in gi-
ving warning
before he pu-
nisheth.

Zeremie. 18.

Heere commeth the goodnes of God to be noted of vs, who like a kinde father first dealeth in woordes, before he addeth stripes. Neyther doubtlesse are suchē prophesiynges in bayne, or appoin-
ted to stirre vp a bayne feare or terror.

For as many as beeing terryfied with them, are conuerted to G D D, doe es-
cape the punishments, as G D D him-
selfe promiseth in Jeremie. But if in
case the number of the wicked doe pre-
uyple, vnto whom these thinges seeme but
as toyes and trifles, and therfore G D D
cannot deserre the punishment: yet doe the
Godly receive greate comforte hereby.
For when they call these prophesiynges
to minde, they understande also that all
these thinges are ordered by Gods go-
uerne

ment, who because hee is faythfull: and loueth vs, suffereth not his to be temp-
ted aboue their strength, but that for his
mercies sake hee causeth that all thinges
wooke for the best vnto them.

God setteth
his ministers
as watchmen.

Further wee haue to marke , that
God attentimes by his Prophets and mi-
nisters of his woord doth foretell his pu-
nishments, and that (as before wee haue
sayde) hee ordeyned them , to the ende
that as watchmen they shoulde sounde
the Trumpet , and stirre vp the people
committed to their charge vnto that spi-
rituall fight , which consisteth especially
in the exerctise of repentance , and woordes
of G D D , and whiche alone is able to
take away the plagues imminent and
at hand. The consideration hereof ad-
monisheth as well ministers, as also the
whole people, and every creature parti-
cularly of their dueties , For it belon-
geth vnto them to attende vppon theyr
flocke, and to marke the stace and condi-
tion of every one, and with all the dan-
gers that eyther publickely or privately
hang ouer their heades . Moreouer,

The 5. Sermon of

to reprooue and denounce the same, so
as every man may perceiue what hee
ought to doe. This did the holy Pro-
phets in times past, and the selfesame
doeth Paule very grauelye require of the
Ministers of the new Testament. And
they that doe their duttie in this behalfe
shall enter into the ioye of their Lorde.
But as many as are carelesse and neglig-
ent, at their handes shall bee required
the blood of them that perishe. Againe
it shall bee the parte of all those that will
bee numbered amongest the people of
GOD to tremble at the sound of Gods
woorde, and with speedie repentance to
preuent the daye of the Lorde GOD. The
Prophet admonisheth vs thereof, when
hee sayth, it is at hande. For by that
threatning he putteth them in hope, that
they may as yet escape the punishments
nowe ready to light vpon them, if they
will applye them selues unto GOD
giving them warning. These thinges
were of vs to be considered, O Brethren,
when as tarmoylinges and dangers doe

Actes. 20.

2. Tim. 4.

Mat. 24.

and, 25.

Ezech. 33.

every where arise. And GOD truly
for his parte executeth his office , neither
want there faythfull watchmen by him
rayled vp, whiche reprooue sinne and de-
nounce the plagues hanging ouer vs.

But in the meane time there want not *Esay. 58.*
such as are negligent also , who eyther
by diminishing Gods threatnings do fa-
voure and maynetayne wickednes , or
else by the lewde example of their life
doe shamefully prostitute the authori-
tie of the woordē and ministerye . This
occasion every lewde and wicked verlet
catcheth holde of, and heerevpon it com-
meth that the carelesse libertie of sin-
ning doeth euerye where preuayle , and
the warninges of the faythfuller *gol-*
niflers are wicke dly scoffed at and laugh-
ed to skorne . But Gods iudgement
shall not slacke , who will rayse uppe
most cruell enemies , that shall with
their Alarum boch terrifie those dunbe
Dogges , and also theyz parta-
kers.

Nowe followeth a description

The 5. Sermon of

as the vengeance which bee first propouned
A generall de- peth in generall, to the intent bee might
scription of signifie how great and grieuous it was
Gods venge- like to be, A day of darkenes and blacke-
ance, nes, a day of Cloudes and obscuritie. By
darkenesse and blackenes are understood
inextricable troubles and calamities,
which cause men to be uncertaine what to
doe, and even at their wittes end. Bee
theatneth therefore that this also shall
happen unto them: and addeth. As the
morning is spred vpon the mountaines.
By which similitude is betokened the un-
auoydable necessitie and celerite of an in-
credible vengeance: and the sense is this.
That like as no man can forbid the mor-
ning, but that she will rise, and stretche
forth her rosecoulered fingers (as the
Greeke Poets vse to speake) sodenly to
the very toppes of the mountaines, and
from thence with wonderfull swiftnesse
throughout the whole earth: so shall no
man let God, but that he will stretch his
wreakefull hand unto you, whereby bee
will sooner then can be told afflict and
destroy all your whole land. For there
shal come(namely, conducted by the Lord)

amighty & strong people, the like whereof was never seene in the world before, The power of neither shall be hereafter. He meaneþ the Assyrians the Assyrians, who in continuance of government, in victories and puissance farre surmounted all peoples beside. For their kingdome began in the hundredth and *Gene. 10.* one and thirtith yeere after the floode, which was from the creation of the world the seuentene hundredth fouroscope and nienth. There are reckoned from that time, vnto the fourteenth yeere of Ezechias, wherem this warre was made, a thousand four hundred and two and forty yeeres. And although a little after the Babylonians began to reigne, yet was not the Empire of the Assyrians ouerthrown, but rather the Kings seate was remoued, and the name of the Assyrians continued still vntill the Monarchie came to the Persians and Medes. The Prophet therefore doeth not without cause say, that this people excelled all others. Where we haue especiall þis obseruit howe hee saþeth, þat these shall bee the executors of Gods

The 5. Sermon of

Gods vengeance . For heereby it appareth that G O D will nevere wante such , as by whose ayde hee maye punishe the wicked and vngodly , when as hee can vse the most mighty nations and those that are furthest of from the knowledge of his name according to his owne good will and pleasure . For that which is heere done , commeth often-times to passe , and there are examples euerye where in Hystories . But moxe of this the Prophet him selfe will adde in the woordes following .

A particular declaration of generall hee declareth by a diligent and long rehearsall of all that they (namely the Assyrians) shoulde doe : where

it is not needfull to stande vpon the woordes, sith they are plaine and evident of themselves , but rather the matter it selfe is to bee considered .

For the ende and scope of all , is this , namely , that he will shewe , that nothing can possiblye let , but that Gods vengeance shall proceede , and therefore hee taketh from them all thinges , wherein they might

might put any hope or confidence. The chiefe among these were, the fertilitie and plenteousnesse of the Lande , the greare distance of places betwecne Iudea and the countries of the Assyrians, the harde passagcs through the mountaines , a huge number of strong and valiant men, together with mooste strong townes and fortifications , whiche seemed to be such as might easilly stoppe the coming of the enemies . But hee telleth them that none of all these thinges shall profit them.

For first of all the Assyrians shall come like a fire , and shall so hideouslye waste and destroye all thinges, that the Lande whiche nowe florisheth as a Paradise , shall after theyr departure become like unto a huge and desolate wilderness.

Secondly , they shall come verye cruell and swift, and shall euен runne through the coppes of the Mounaynes, where there seemed to bee scarce any place for Hoysmen to passe.

Pea , and looke howe soone
the

The 5. Sermon of

the fire catcheth and deuoureth the stubble, euен so soone shall they ouer runne the whole lande.

Thirdly, as touching men of warre, all your warriours surdaunted onely with the fame and report of their enemies, shall feare and tremble, and shall with the palenesse of their faces testifie that they are afrayde: on the other side your enemies shall runne hither and thither like Gyants, they shall scale the walles, they shall keepe their order with wonderfull diligence so as none shall bee a let vnto another: Moreoper setting a parte the feare of death they shall rushe even into the middest of the swoordes, and yet shall not bee wounded.

Fourthly, albeit strong Cities bee set against them, yet shall they sodenly passe through them, euен as though the open fieldes, and having broken by the gates or battered downe the walles, they shall enter in at the very windowes. Finally so great shal be the rage and astonishment of your people, that the earth it selfe shall tremble, the heauens shall mooue, the Sunne and Moone shall be darkened,

and

and the Starres shall withdrawe their light. And in these woodes his mea-ning is nothing else, thē that in every part of the worlde shall appeare tokenes of Gods wrath , and nothing shall bee any safegarde vnto them . That these thinges were fulfilled, wee may gather by the historie, especially out of Esay chap. 10. Where it is declared what way Sen-nacharib came to Hierusalem . And so G D perfourmed in deepe , that which hee had threatned before in the Law, to the wicked transgressours of his com-mandementes . In the consideration heereof we haue so to bee occupied , that wee bee not carried awaye with the con-fidence of our owne strength or muni-cions, to rebell agaynst the Lorde . For to let passe all olde examples, wee haue in our time seene manye of this sorte, whiche maye teache vs howe vayne the Fortes and Defences are , that men doe prouide against G D &c.

Furthermore least any shoulde attribute these thinges to the power or rage of the enemies,hee teacheth expressly , that God

The 5. Sermon of

God the cap^r. God shall bee the Captayne of this
tayne & Em^r Warre. For hee sayeth, The Lorde
perour of
warre,

shall vtter his voyce before his hoaste,
That is, all thinges shall come to passe
by his conducte and assaignemente , hee
shall encourage the Assyrians , but
shall terrifie you , as I sayde euuen
nowe. For Gods armye is exceeding
greate , and hee that executeth his
commaundement(namely the Assyri-
an)is strong : Terrible therefore and
greate shall that day bee, so as none
shall Bee able to abyde it.

Wee haue heere to obserue and marke
that hee calleth expesly the Hoast
and Camp of the Assyrians Gods hoast
and Campe , and hee acknowledgeth
the Tyrant Sennacharib to bee the ex-
ecutioner of his woord and commaun-
dement . So in Esay hee calleth the
same the stasse of his wrath or furye.
Therefore G D D vseth also the ayde
of the wicked whylest hee will execute
his iudgementes . And yet for all that
are not the wicked excused whilst they
destroy Citties and Townes , and make
hauock

Esay. 19.

hauocke of all with fire and swoorde.
For by their owne proper malice they
are carried unto mischiefe, and the am-
bition, or covetousnesse, or wrath, or cru-
eltie that driueth them forwarde, is of
their owne growing, neither is GOD
to bee charged with it. But GOD
by his wisedome and justice vseth theyr
nuill and malice to a good ende and
purpose, to the intent he might eyther
exercise the fayth of his chosen, or bee a-
venged on the wicked and vngodlye.

In these thinges shyneth foorth his pro-
vidence, which serueth greatly both
for our instruction and consolation.
For it teacheth that no euils or calam-
ties doe happen vnto vs without his
counsel and determination, whose iudge-
mentes are Justice and Trueth: and
therefore that we must not holde plea
agaynst him.

Agayne it is for our conisore that wee
knowe him to bee faythfull, who will
not suffer his Children to bee temp-
ted aboue theyr strength, and that
in the meane time, hee prepareth
a pitte

The 5. Sermon of

Psalm. 94.

a picte for the vngodly (as the Psalme sayth) whildest by their helpe hee chasteneth his owne. They that weighe not these thinges as they ought, thruste God from his gouernemente and Soueraintie, whildest they are afraide least they shoulde make him the Authour of some euill, and besides, vnto those that are afflicted and in miserye they become Authores of impa-
ciencye and desperation.

*March. 10.
Luke. 12.*

Let vs acknowledge therfore his prouidence, which extendeth it selfe euuen vnto Sparowes and the heyres of our heade, & let vs know it to be his hand, if at any time wee bee afflicted: againe, let vs take it patiently, and turning vnto him embrace his sauing health, which hee offreth vnto vs in his sonne Iesus Christe: to whome be giuen blessing, honour, glory, and dominion for euer and euer. Amen.

Sermon 6.

The text.

12 **T**herefore euuen nowe also saith the Lorde, turne you vnto me with all your hearte, with fasting,
weeping

Woe and mourning.

¶ And rent your heart , and not
your garmentes : and turne vnto the
Lorde your God , for he is gracious and
mercifull , slowe to anger , and of great
kindenesse , and repenteth him of the
guil.

R4 Who knoweth, if he will returne
and repent, and leaue a blessing behinde
him, euē a meat offring, and a drinke of-
fring vnto the Lord your God's

¶ Del hath declared in the first part of this The argument
¶ sermon the great danger, which at that and vse of this
¶ micheving ouer the Iewes by treason of present place;
¶ The assyrian warre. The ende of this
¶ declaration was, to rouse vp the secrete and
¶ careles, in the intent they might see repen-
¶ tance to be necessarie for them, and ther-
¶ fore put þem þemselves into it. Wee ad-
¶ deth therefore now the second part, where-
¶ in he exhorteth of true repentance, and
¶ firsstly he teacheth in this preset place,
¶ what every one ought privately to doe, in-
¶ tenting afterwarde also to speake of those
¶ thinges, that serue to publike and solempne
¶ repentence. But wee haue first and for-

The 6. Sermon of

most especially to obserue, that hee expes-
ly testifieth that these things were prescri-
bed unto them of the Lorde himselfe. For
thereby wee may gather, that a perpetuall
rule is giuen unto vs, which ought to bee
obserued in all ages, and which is the one-
ly & sole way, wherby God may be pacifi-
ed, and the punishments at hande auerted
and turned away. It shall bee expedi-
ent therefore diligently to consider of eue-
ry point.

We declareth
that there is
yet hope and
time of repen-
tance,

Hee beginneth with a noting of the
time , when hee saith : Therefore e-
uen now also saith the Lord. These words
haue a certaine Emphasis or force in them,
which may easily appeare, if wee consider
the thinges, that went before. For hee
hath described the horrible vengeance of
God, which no man was able to abide. And
nowe therunto he adioyneth these words,
as though hee shoulde say : I woulde not
have these thinges so to bee taken , as
though there were no hope of grace left.
For albeit yee deserue vtterly to bee de-
stroyed & rooted out, & god hath decre-
ed no common plague against you, yet
is this his decree conditionall; insomuch
that

that if you wil euuen nowe, whilst your
matters stande as it were vpon the rasers
edge, turne and conuert vnto him, hee
will graciously and louingly receiue you
into fauour. By which place wee are ad-
monished, that no repentaunce commeth too
late, so it bee true and earnest. For inas-
much as God in the Scriptures will bee
called our father, hee resembleth good and
faithfull fathers, who seeke nothing so
much as the conuersion and amendment
of their children, as Christe abundantly
teacheth in þ parable of þ prodigall childe.
þea and hee himself by his Prophet saith,
Haue I any desire that the wicked should
die? and not rather that hee should turne
from his euill wayes, and liue? Againe:
If your sinnes were as Crimsyn, yet shall
they be whiter then snow: if they were as
red as skarlet, yet shal they be as white as
woll. And Iohn saith: If wee acknow-
ledge our sinnes, hee is faithfull and iust,
to forgive vs our sinnes, &c. But with
infinite ex̄amples are these promises confir-
med, amōg which þ ought not to be leſt ac-
cōuted off, w̄ is here set downe. For when

No repentaunce
too late so
it be vn-
feigned.

Luke. 15.

Ezeche, 18.

Eſay, 1.

I. John. 1.

The 6. Sermon of

Esay.37.

2.Cbro.33.

the Iewes imbraced the counsell of the pro-
phete, by and by the Lord was their helper,
and by his Angel smote the Assyrians with
a mightie slaughter. To the same ende also
belongeth Manasses, who after all sortes
of sinne and iniquitie turning vnto the
Lorde, was of him heard and restored to
his kingdome. The like mercy and fa-
uour haue that sinful woman in þ Gospel,
Magdalen, Zacheus, the Thicke crucified
with Christ, and many other moe felt and
tasted off. Of all whiche this ought to
be the vse vnto vs, that they may serue for
our comfort against the terrors and tem-
ptations of conscience, wherewith Satans
wont to weaken our fayth: for every one
ought to applye this vnto hym selfe, and to
say with himselfe: Yea euuen very nowe
turne vnto the Lorde, and let not the re-
membrance of thy life past dismay thee:
but the more heynous that it hath been,
so much the more earnest let thy conuer-
sion bee, and thou shalt straight-wayes
perceyue Gods eares to bee open to thy
prayers, &c.

A summarie
doctrine of
repentance,

But wee ought more deeply to con-
sider, what it is that God commaundeth in
this

this cause. Turne (sayth hee) vnto mee
with all your heart, with fasting, weeping
and mourning: and rent your heart, and
not your garmentes, &c. He compre-
hendeth in these woordes all, that may bee
spoken of repentance, which we haue often
times saide, to bee properly a turning or
conuercion vnto God. But to the intent
the maner of this conuersion may the more
plainely appeare, foure things in order are
to be considered of vs.

*spou lamus
what ytt y
considered in
woord lamus*

First, from whence this turning or 1. From what
conuercion ought to bee. Namely from we must turne
those thinges, that haue turned vs from
God. These are generally our sinnes,
wherby that we are deuided and seperated
from God, hee himselfe testifieth in Esay.
But vnder the title of sinne are reckoned,
not onely those grosse woordes and deeds,
which by the common consent of men are
accompted for filchy and unlawfull, but al-
so the lustes of the flesh, whiche (as Paule, Galath. 5.
sayth) striue against the spirite and will of
God, and therefore ought earnestly to bee
yndealed and restraineid. To the same end
belongeth false & erronious opinions of God,
supersticions also which grow out of these

The 6. Sermon of

vnlawfull worshippings, & whatsoeuer els
is of this sorte. All these things they must
leau and forsake , which will truely con-
uerte and repente : For in asmuch as for
these thinges sake, commeth the wrath of
God vpon vs, we cannot looke for an ende
of punishment so longe as wee continue in
the same . They therefore are reproued in
this place, which when they will seeme pe-
nitente, doe not onely not forsake their su-
perstitions, but rather daily heape vp new:
which also suffer the desires of the fleshe to
boyle in them, which amend not their ma-
ners, but are occupied about vaine ceremo-
nies, and in the meane time (which God
condemneth in Esay) bring their hands full
of bloode into his presence. And such com-
monly is the popishe penance, which con-
sisteth in the Lent fast & fantastical sacissa-
tions. &c.

Esai. i.

a. To whome Secondely wee are to consider , vnto
we must turne, whom we must turne. Euen vnto me, saith
he. Our turning therfore must be vnto god,
& truly vnto God alone, because he only is
the truth & fountaine of all goodnes. But
we must beware , þ wee goe streight unto
him,

Col. 3.

him, and not ceasse before wee haue layde hold of him. And this must bee done by faith, seeing God, which is a spirit, can no other way bee apprehended or taken holde off. They then doe erre first, which turne not unto God, but unto creatures, or to the inventions of men, or to their owne merites.

Secondly , which beginne in neede to turne, but stay in the middest of their course, before they come to the mark prefixed vnto them. They verily striue for a time, but they are not crowned because they striue not lawfully : and that saying of Christe agreeth vnto them : No man that putteth his hande to the plough, & looketh backe, is fit for the kingdome of God. Luke 9.

2. Tim. 2.

But forasmuch as there is no communi- 3. By what
cation betwixt God and vs, and wee doe no meanes wee
lesse flie from him , then did our first pa- must turne,
rents when they had sinned : wee haue
neede of a Mediacion, which may make
vs alway vnto him, and reconcile him
vnto vs , who is angrie with our
sinnerie.

The 6. Sermon of

The Sonne is onely and alone Christ Jesus,
the sonne of God the father, coeternall and
consubstanciall with him, who in the time
appointed was of þ virgin Mary mademan,
to the end he might become a mediator be-
tweene God and vs, and pacifie his wrath.
Of him the father himself witnesseth from

Math. 3.17. heauen: This is my deerely beloved sonne
in whom I am well pleased. And he him-
selfe in the gospel crieth out: I am the way,

Joan. 14. the truth, and the life: no man commeth
to the father, but by mee. For he alone by
the sacrifice of his body and blood, purgeth
þ purifieth our sinnes, and therewithall by

Joan. 1.3. the seed of his w̄ld begettech them againe
into the sonnes of God, & preparerh them
into every good worke, which were by na-
ture the children of wrath, for which cause
the apostles affirme, that he was exalted of

Act. 3. God, to the intent he might give repenitance
unto Israel & remission of sinnes. And him-
selfe conuaineth them both to bee prea-
cher in his name.

J. Pet. 1. They therefore are deceiptful that preach repentence without
Luk. 24. Christ, and place it in mens woorkes.
They may in dede talke muche of good
woorkes & of þ chrisþian discipline of maners:
but

but except we haue Christ, we shall never perfourme any thing þ good is. For without mee (saith hee) yee can doe nothing. *Ioan. 15.*

Dea they that thinke they haue done any thing, goe so much the further off from God, by howe much they repose their trust and confidence in their owne workes and merites.

Fourthly, the Prophete diligently declareth the maner of our turning or repentence, and toucheth all the thinges as well internall as exterrnall, whiche are heere to bee obserued of vs. And first hee woulde haue vs to turne unto God with our whole heart. By mentioning of the heart, hee excludeth hypocrisie, least wee shoulde drawe *Ezai. 29.* neere unto God onely with our mouch & lippes. Secondly, he requireth the sincere studie of godlinesse and true religion, and that to the ende þ forsaking all things which are repugnant unto God, wee may consecrate unto him our heartes and al the powers bothe of our mind and body, according to that which is saide in the Lawe: Thou shalt loue the Lord thy God with *Deut. 6.* all thy heart, and with all thy soule, and with all thy strength. There is nothing

4. The maner
of our tur-
ning.

The 6. Sermon of

therefore left vnto vs heere, which wee
may giue vnto the worlde, or to the de-
sires of the flesh. For inasmuche as the
hearte is the fountaine and welspring of
all actions, they doe liue vnto GOD al-
lone as many as are turned vnto him
with their whole hearte. Neither doe
they yet truely repent, which halting on
both sides, one while obey God, and a-
nother while thinke it lawfull for them
to set him aside and to serue the worlde
and the fleshe. But forsomuch as wee
are heere letted and hindred by the pride
and naturall corruptions of the fleshe, hee
inioyneth fasting, whereby hee meaneth
not a superstitious abstinence, or diffe-
rence of meates, but a discipline of the
fleshe, wherethrough the nourishmentes
of lust and pride or stubbornenesse are
withdrawen, as wee saide before. Hee
addeþ unto this weeping and lamenting
or mourning, which conteine an ou-
warde profession of repenteance, whereof
wee haue neede, partly, that wee may te-
stifie Gods righteousnesse, whilste wee
confesse by this meanes that wee haue de-

serued punishment: and partly that wee
 may remedy the offence, which is publike-
 ly giuen to the weake. This did Dauid
 perceiue, who not contented to haue beway-
 led his sins privately, would publikely al-
 so in Psalms testifie his griefe and hea- *Psal. 25.32.*
 uinesse, to the intent hee might both cele- *51.130.143*
 bate the righteousnesse of God, and also *&c.*
 restraine those, that mought abuse his ex-
 ample to the libertie of sinning. They
 are therefore very farre off from true re-
 pentance, whosoever will not acknowle-
 dge theyr sinnes, and are so farre from
 bewayling them, that rather they glory in
 them, like unto Doeg the Idumean, a-
 gainst whom Dauid for this cause inueigh-
 eth. But least that any shoulde thinke *Psal. 52.*
 repentece to consist in outward weeping,
 hee repeateth that, wherein the substance
 of the whole matter standeth, when hee
 addeth: And rent your hearte, and not
 your garments, and turne to the Lord
 your God. For they of the East coun-
 trie were wont to teare their garments, if
 any thing had happened unto them, which
 seemed to bee intollerable. But the hy-
 pocrites abused that gesture as though
 the

The 6. Sermon of

the whole order of repentance had cōsisted
therein. Hee auoucheth therefore that
there is a farre other matter required:
namely that they shold be broken in their
hearts, and vnsigneidly detest their sinnes,
and so vtterly rejecting them returne vnto
God, from whome before they were de-
parted. For why? God is not delighted
with ourwarde ceremonies, but (as wee
saide in the beginning) hee requireth the
heart, and the same contrite and humbled
hee doth not despise, as Dauid admonis-
heth. And of ourwarde matters there
is no other vse, but so farre soorth as both
wee are stirred vp by them, and the same
serue to Gods glory, and the edifying of o-
thers, where againe they are reprooued,
which are wont to place all their repen-
tance in most colde and frozen Ceremo-
nies.

Psal. 51.
That our re-
pentance is
not vuprofi-
table.

But to this doctrine or exhortation hee
annexeth reasons derived from the person
of God, whereby hee teacheth, that our re-
pentance shall not bee unprofitable or un-
fruitefull. For as in every busynesse our
heartes doe faile vs, if in case wee thinke
that wee labour in vaine: so heere in this
especi-

especially. For heereupon cometh eyther
 swaine desperation, or els an vnbydeled
 libertie of sinning, which at length endeth
 in desperation. Least therefore any such
 thing shoulde happen also unto these, hee
 assureth them of Gods grace and goodnes
 who will receive them into fauour that
 turne unto him. And this hee proeueth
 by the selfe same ticles or Epithets, wher-
 with God describeth himselfe in Moses:
 saying: For hee is gracious and merci-
 full, slowe to anger, and of great good-
 nes, & repenteþ him of the euill. First,
 hee calleth him gracious or fauourable,
 as hee that by nature is prone and ready
 to doe good rather then to punish. Se-
 condly, hee attributeth unto him mercy, or
 rather (if you consider the Hebrewe word)
 the bowels of mercyes, whereby are signi-
 fied the naturall affections of parents to-
 wades their children. This David de-
 clareth in the Psalmes, saying: As a father
 pitieþ his children, so doth the Lorde
 Pitie them that feare him. For he kno-
 weth whereof we bee made, hee remem-
 breth that wee are but dust, &c. Thirdly,
 hee sayth that hee is slowe to anger, that

Exod. 34.

2

Psal. 103.

is

The 6. Sermon of

is to say, long suffering, and one that is
not lightly prouoked. Fourthly, of
great goodnessse or bountifullnesse. For
hee is the bottomelesse fountaine of all
goodnesse, who is delighted to doe good
vnto vs, sith for this cause especially hee
created men, that hee might haue some
whom to make partakers of his benefites.
Fifely, and it repentech him of the evill
that is to say, hee reuoketh the sentence of
punishment alreadie pronounced, when he
seeth them to bee amended and conuer-
ted, vpon whom hee meant to execute the
same. Examples heereof are euery-
where extant. For hitherto belongeth
the whole historie of the Israelites, if wee
consider what was done with them in the
desert, and afterwarde vnder their Jud-
ges and Kinges. To these are added
the private examples of David, Peter, and
others, whome wee reade to haue beens
conuerted from manyfolde and most gree-
uous synnes, and to haue returned into fa-
vour with God againe. Let these things
serue to comfort vs, least wee rashly des-
payre of Gods goodnesse. For siche hee

Sus.

suffereth with much lenitie the vessels of
wrath (as Paule sayeth) hee will muche
more pardon their infirmities, þ acknowl-
edge him, and long to be reconciled vnto
him. In the meane season these verye
thinges ought to sturre vs vp to repen-
tance, least wee abuse his goodnesse.
For theyr faulfe is inexcuseable, which
refuse to come vnto God, so willingly of-
fering himselfe vnto them.

Further wee haue diligently to ob. The faithfull
scrue heere, with what woordes the Prophete speak modestly
inferreth the conclusion, wherein he ly as touching
putteth them in hope of pardon: who the remission
knoweth (sayth hee) whether he will of Gods pu-
turne and repent, and leauo behinde nishments.
him a blessing, euen a meate offering
and drinke offering to the Lorde your
God: Which woordes are not so to bee
taken, as though they procreded from one
doubting of Gods grace and the remissi-
on of sinnes, which we with constant faith
must beleue: but first they resemble
the nature and disposition of faith, which
although it sticketh with undoubted trust
to the promises of God, yet is it modest,
and

The 6. Sermon of M.

and not malapert or importunate, neither
doth it rashly presume upon God.) She
condly they ought to bee expounded rather
of the punishment then of the remission of
sime. For albeit wee bee sure and cer-
taine of this, neither in deede is it lawefull
to doubt: yet is there an other considera-
tion to bee had of the punishments, which
God sendeth in the way of chastisemente,
neyther doth hee take them away before,
that hee seeth vs to bee amended, and the
prise of our fleshe to bee crushed and bro-
ken. But heere is the obedience of faith
needfull, which both patiently submitted
it selfe to Gods will, and euē then also
hopeth well of his mercy, wher the tokenes
of his wrath seeme still to appeare. And
that hytherto also these thinges ought to
bee referred, it appeareth by the wordes
following, wherein he saith v. And leauing
behinde him a blessing, that is to say,
giue a plentifull increase of the earth, so
as wee may againe celebreate his Sacri-
fices, which for want and necessitie hym
for a time ceased. Where againe appea-
reth the nature of faith, which that it is
chiefly carefull of Gods worship we haue
often

other sayde alreadie. For they craue the
frises of the earth, & das to guzzle and
glare themselves, to pamper theyr bo-
dies with the pleasures of the fleshe: but to
the ende they myght serue God and yeelde
unto him his due worship. They are cher-
tene a great way off from the nature and
propertie of faith, who so they may abounde
in delights and ydlenes, doe seldome or
never bethinke themselues, eyther of the
conservacion or instauracion of Gods
worship and glory. It shall bee our parts
to acknowledge the goodnessse of God, and
by shewing our sinnes and errours to turne
unto him by faith in Christ, who, both
with his reppentance, and also pardon and
aguineenes of sinnes, To him bee giuen
blessing, honour, glory, and dominion for
ever and ever. Amen.

Sermon 7.

Blowe the trumpet in Sion, sanctifie a fast, call a solemn assembly,
gather the people, sanctifie the congregation, gather the elders, assemble
The text.

G.

ble

ble the children and those that sucke the
breast; let the bride groome goe foorth
of his chamber and the bride out of her
closet.

30 17 Let the priests, the ministers of
the Lorde weape betweene the potch
and the altar, and let them say: Spare thy
people O Lord, and give not thine heri-
tage to reproch, that the heathen should
rule ouer them. Wherefore should they
say among the people, whete is their
God:

The argumēt
& vse of this
present place.

ASo God hath beene accustomed to
punish mens sinnes with warres, fa-
mine, pestilence, and other plagues
inauincable: so doth the scripture
reache no other way of escaping out of af-
fictions, but reuestance, whereby men do
turne unto God, from whom by sinning
they went away. But so much as in re-
pentance it selfe there is much wandering
and straying, the holy Ghost alwa bothe e-
very where set downe the order and maner
thereof, but of all other most diligently by
Ioel, who is altogether in this, þ he might
couze those by reuestance that were in
extremē

wareme danger and withall declareth at large, how the same ought to be ordered and accomplished. And of late forsooth he admonished what every one ought privately to doe. But bycause they were altogether infected as yee woulde with one maladie and disease, and therfore had need of publike and solenne repentance, he now prescribeth in like maner the order of chist which as it ought to be obserued of euery one, so it especially admonisheth them of ther ductie, whom God hath appointed keepers & defenders of þ publike welfare.

¶ For he beginneth with them, when hee Hee will haue sayth: Blow the trumpet in Sion, sanctifie repentaunce to a fast, &c. For this place must bee vnder- be appointed stode of the holy trumpets, by the ſounde by publike whereof the feaſtfull dayes were proclai- authoritie- med, and the holy assemblies gathered together as Moses had commanded by Gods Numb. I o. 6. commandment. But for because the Prophet requireth heere a certaine extraordinary matter, which must be ordered not by any private man's authority, but publik, he spea- keth this vnto thole, especially vnto whom belonged the chiefe gouernement, and whose commaundementes it was no

The 7. Sermon of

light matter to despise : namely to the
kinges and states of the realme , whome
heere hee will admonishe of their duetie.
For inasimuche as vnto these was com-
mitted the safetie of the people , vnto the
same especially do appertaine the thinges
which serue for their preseruation , and
whereby the plagues at hand may bee dr-
uen away , to witte the true worshippe of
God and repentance . This thing sawe
all the excellent princes , whose fayth and
godlines is commended in the scriptures,
For in as much as they knewe howe that
God in teaching and deliuering the ma-
ner of his worship woulde vse the help and
ministerie of Moses , who bare the chiese
rule and authoritie among the people
they thought not without cause that the
care thereof belonged most especially vnto
them . Therefore Dauid began his reigne
with the restoring of Gods worship , and
caused his sonne Solomon to doe the same .
Whose steppes wee reade afterwarde that
Iosaphat , Ezechias , and Iosias followed ,
who were not onely carefull as touching
the ouwarde worship , but also provided
that publicke repentance shoulde of all men
bee

S. Sams. 6.7.

I. Chro. 29.

3. Chro. 19.

20. 29. 34.

Cr.

bee imbraced and taken in hand , if at any time they perceived Gods wrath to bee kindled. Yea , and the Scripture for this cause commendeth the king of Nineue , for *Jonas. 3.* that the Nineuites repented by his commandement . And that this thing belongeth as well to the times of the newe Testament , it may appeare by this that David exhorteth kinges , to kisse and embrace Christ , and to submit themselves unto his dominion : and God promiseth the selfe same in Esay , namely , that kinges shall bee *Esay. 49.* nourses to his Church . For howe shall they embrace Christ , or preserue his church like nourses , if they neglect those things , without the which neither the worship of God nor the publike welfare can consist : All slothful Magistrates therefore are reprooued , who either thinke this charge to belong nothing at all unto them , or else are perswaded that ciuill lawes in this behalfe will doe no good . For albeit they cannot enforce or change the mindes of men , yet may they take away publike offences , and by their example prouoke others , yea and bring many backe into the right way , before they be altogether past

¶ 3 recovery.

The 7. Sermon of

recovery. Heereupon grewe the impes-
riall lawes as touching diuine matters,
for the reuiuing wherof in these dayes the
princes and magistrates ought to be care-
full, that are desirous of the safetie of the
common weale.

The partes of
of a publike
and solemne
repentance.

A Fast.

But let vs see, what the Prophet would
haue instituted by publike authoritie, and
the whole order of publike repentance wil
appare vnto vs which is contayned alto-
gether in four heades. First hee wil lech
them to sanctify a fast. Vee haue spoken
of this in the first chapter. But yee shall
obserue agayne, that by the worde sancti-
fyng is betokened the true ende and use
offastings, which is, that they may bothe be
holy vnto God, and also serue to the mor-
tifying of the fleshe, least it shoulde hinder
the deuotion of the minde and the dueties
of true christianicie: which also is the chief
and principall point in priuate fastes. But
herē he will haue a publike fast to be sum-
moned, which may answere to the profes-
sion of a solemne repentance, and be as it
were a witnes and testimony thereof.
This place therefore doth nothing at all
help the superstitious professors of fastes.

For

For if wee take away from fastings the thinges which we spake of euuen now, there will be no more vse of them, neither can they be approued unto God.

Secondly, Call a soleinne assemblie, ^{2 Soleinne as-}
sayth hee. The same hee touched also be-
fore, where wee shewed, that holye assem-
blies are therefore required, for that they
make to the mutuall p̄suocation and de-
votion of mindes, and for that they helpe
and further prayers, which by the consenc
of many doe after a sorte gather the grea-
ter strength. But here are two thinges
to be obserued. First the way and ende
which it behoueth to keepe in gathering
of assemblies. The prophet also exyph-
seth this by the worde sanctifying. For al-
beit he had respect to the law which would
haue those that were to offer sacrifices, first
to bee purged, least they shoulde come vñ-
to them vncleane: yet doth hee rather re-
quire that, which was ment and signified
by these washings and purifynges of the
Law, namely the purenesse and holynes of
the heart, without the which (as the Apo- ^{Heb. 12,}
tle sayth) no man shall see God. For in ^{Leuit. 19.}
deepe, it cannot be that they shoulde keepe ^{Psa. 15,}

52 The 7. Sermon of

companie with the holy God, which are not
themselves also holy. And although it be
commeth vs continually to bee in loue
with this thing, yet is the same most chie-
ly necessary for vs when we come together
to the hearing of Gods word and unto pub-
like prayers, and doe enter into the holy
congregation as it were into the presence
of God himselfe. Then therefore ought
wee to goe downe into our selues, to ex-
amine our dealinges, to correct our vices,
and especially to embrace Christ Iesus,
who is made unto vs of God holynesse and
sanctification. This except we doe, ney-
3. Corinth. 1.
ther shall we heare Gods worde with any
fruite, neither shall our prayers bee accep-
Essay. 1.
ted of God, which are accompanied with
handes full of blood. Wee see therefore
what wee haue to iudge of those, that shew
forth their pride and superfluitie in the
very temples them selues, and doe not one-
ly giue ouer them selues to most vile
thoughtes and cogitations, but also minis-
ter matter unto others of the like vile
thoughtes and desires. They are of
the number of those, of whome the
Lord speakeþ by the Prophet: This
people

people draweth neere vnto mee with their mouthes, and honoureth mee with their lippes, but their heartes are farre from mee.&c. But what shall wee say of the assemblies of our time, such as are gathered together in the dedications of Churches and in very many feastes of the Christians, where a man shall see nothing but riot and superfluite, and an vnbridled libertie of drinking, dauncing, playing and reuelling? They sanctifie their assemblies, not vnto God, but vnto Bacchus and Venus, and shall one day bee punished of God, whose name they so shamefully and impudently abuse.

Secondly wee haue to obserue, who ought to assemble and come together. First hee willich them to gather the whole people. And by and by least any man should suppose himselfe not to be conceined vnder the name of people, hee specefieh two sortes or kindes, wherein hee comprehen-
deth all estates and degrees of men what-
soever. For like as all folkes ought to
runne together as the quenching of a com-
mon and publike fire: even so to the quen-
ching of Gods wrath it becommeth all
and

Who they
be that must
assemble and
meet together,

The 7. Sermon of

and every one to sette to theyp helping handes , that will bee called and accounted good citizens. Wherefore he nameth the elders together with the chil- dren, and euen the sucking Babes also, or such as hang vpon the brestes : the elder sorte, that by their example they might go before others, whom either through their negligence or euill example they had before corrupted , and the infantes , that the parents being prouoked by beholding the, might acknowledge their offence , where- by they procured destruction not onely to themselves, but also to their infantes , and by remembrance thereof might bee stirred vp to the more effectuall and feruent desire of repentence . For (like as we haue seene in Hosee) Gods wrath is wont to stretch it selfe euen vnto infantes , and brute beastes also, as is declared at large in the first chapter . Whiche onely reason ought to bee sufficient to awaken vs from sinning: sith it is so prouided by nature, that al men wish well to themselves and to those that belong vnto them. In the meane time we are admonished, that no man ought to be exempted from repaying to the church or resorting to holy assemblies, For whyn all

Hosee. 13.

all the sort of vs haue neede of the instrucciⁿon of Gods woerde and prayers, and it is a ioyfull thing to the Godly to be conuersant among those, with whom they knowe God to be present . Greeuous therefore and shamefull is the errorre of thosse, that either never come theselues, or do not enure their children, to followe the exercises of godlines and religion. Men offend every where now adayes in this behalfe , so that euē hereby it may appeare , howe little Christianitie there is in them, that doe glosry in the name of Christ.

Thirdly hee sayth: Let the Bridegrome goe foorth of his chamber , and the ^{3.} Publike ^{mourning} Bride out of her closette . By whiche wordes he proclaimeth a publike mourning, and commaundeth them to abstaine euē from lawfull delights . For vnder the name of marriage and the companye betweene man and wife, hee comprehen^deth all other thinges of like sorte, the use wherof is otherwise lawfull . But because in the time of peace wee doe commonly abuse our lawfull and honest pleasures , it is conuenient, that we afterward abyaine from the same , and euē by this meanes purishe the wantonnesse of our fleshe .

2. Sam. 11.

This

The 7. Sermon of

This thing Vrias obserued, who thought
it unlawfull to company with his wyfe,
so long as Israel was entangled with a
greeuous and dangerous warre. Here-
upon therfore let vs gather a generall
doctrine, that there is no pleasure or de-
light so honest and lawfull, that ought not
to be layde aside, if at any time God pub-
likely requireth vengeance for sinnes. For
first of all there is no man without faulke
sich it is playne, that euен the iust man fal-
leth seuen times a day. Agayne, albeeit
some peraduenture bee boyde of those
crimes, for the which Gods wrath is espe-
cially kindled, yet shall it be their partes
to weep with thē þ weepe, least they shoule
seeme biterly to renounce the fellowship
which wee haue all of vs in Christ Iesus.
Further seeing the corruption of our na-
ture is such, that the things which are law-
full doe withdrawe vs from the exercises
of fayth and prayer, euен for this cause
ought the same to bee intermitted, that wee
may the more feruently bee occupied in
those thinges, that concerne Gods glori-
and our owne saluation. So Paule
willie married folkes to goe aparte some
times

Pron. 24.

Rome, 12.

2.Corin. 7

times by consent, that they might the more conveniently give them selues to fasting and prayer. Howe then shall wee think of those, who when afflictions doe every where hang ouer them, seeke their owne priuate pleasures : yea and abstaine not euен from thinges vnlawfull, but breake foorth into all kinde of lust and licentiousnesse: This is too too common in these dayes, so as euен by this argument a man may well discerne the maners and conditions of the last time.

Fourthly, hee instituteth publike prayers, where he setteth downe the forme of a Letanie, not such a one as the superstitious sort, and men, giuen to their owne gayne doe vse, but such as beeing ioyned with true sayth, seeketh onely the glory of God. The ringleaders heereof hee appoynteth the Priestes, not that other ought to holde their peace, but for that hee mighte put them in minde of Christe the Mediator, a Type wherof they did represent, and without whome their pray-
ers coulde not please G D D. Let the Priestes (sayeth hee) weepe betweene the porch and the altar, &c. The porche
was

4. Publike
prayers.

100 The 7. Sermon Of

was the place of the people , and the altar
resembled the presence of God himselfe,
vnto whom there the sacrifices were of-
fered : and that the Priestes bare the per-
son of Christ, it is better knowne out of the
Heb. 2.5.9.
&c.
Epistle to the Hebrews, then that it needeth
with many woordes to bee prooued . In
the meane season the ministers of churches
are admonished of their duetie, namely that
they put themselues betweene the people
& God being angry . For although the glo-
ry of intercession or atonement doe belong
properly vnto Christ alone, yet is it their
partes never to cease praying , whereby
they may asswage the wrath of God , and
reconcile the people vnto him . So we
Numb. 16.
reade Airon intermingled himselfe , and
stood in the middest betweene the quicke
and the deade, when the plague of G D D
1. Sam. 12.
grew hot among the people . And Samuel
thought it a greate offence , if hee shoulde
ceasse to pray for the people, which had cast
off Gods yoke and gouernement . For
seeing G D D complaineth of this in
the Prophets more then in one place or
two , that no man woulde offer himselfe
to stand in the breache of the wall, to stoppe
the course of his wrath and fury : it cannot
but exceedingly displease him , if the mini-

lets themselves bee in this case forgetfull
of their dueties. &c.

Now he prescribeth the prayer in this

sort: Spare thy people, O Lord, and giue A sourne of
not thine heritage to reproche; &c. The publike pray-
petition is briefe: Spare (say they) thy peo- ers.

ple. These wordes haue in them a con-
fession of sinne, and with all they shew that
all hope of salvation is to be sought onely
in Gods mercy. As though he should say:
We haue sinned, O Lorde, and are vtter-
ly vnworthy of any better successse: but
spare vs we beseech thee, and enter not
into iudgement with vs. &c. Unto these
wordes they adioyne reasons, and the first
they draw and alleadge from their owne
person, whiles they call themselves Gods
people, and adde: Neither give thine heri-
tage into reproch, for y^e sense is this, what Exod. 19.

soeuct we bo, we are thy people, thine in-
heritage, thy chosen, but who I pray thee
will suffer his inheritance to perishe, if he
may save it? And thus he setteth the to the
free donat^r of god, who hym made thid his
peculiar people. The other reason they sette
to y^e person of god, whose glorie they say
should be called lige question: why shal they
say amog the people, where is their god?
for as the vngodly as knowledge no

The Scrutinie of

at all, but visible: So are they wone to judge of the true God and of his worship
only according to the present successe.
Assonne therefore as they see the puish-
tours of the true faith and religion to bee
in danger, by and by they cast them in the
teeth with their fayth and worship of the
true God: as in these daies, alas for sorrow,
is every where to bee seeue. But wee are
taught in this place, how prayers as well

Publike prais, publike as private ought to bee orderet,
ers how they when publike calamities doe bryg and op-
are to bee
made.

*confession of
sins by ad
Esay. 50.*

Esay. 64.

Gene. 17. 22.
&c.

pressle vs. first, and before all thinges we
haue neede of the confession of sinesse,
which must be ioyned with fayth, so as we
may haue the hope of our saluation foun-
dely in the grace and mercy of God. Be-
cause, if we looke vpon our selues, we muſt
perish without remedie, seeing our sines-
ses doe on every side betray them selues, and
even our righeousnesseg are nothing but
meleantiesse. Secondly: least this hope
should蔓er as a thinge uncreaine, we
muſt haue remoue to the conuent of God
which he vpon made with our fathers, and
confirmed by the death of Christ, can not
saye nime become vayne or fruitleſſe
shop vniſcional. *Agreeable to the 50
100 in 1200. 1300. 1400. 1500. 1600. 1700.*

your superitor by his ordene you are now
empicte may aduall the testament and iudg-
ement of a man, which is lawfully written & com-
firmed: then perdy must the authoritie of
Gods will and testament of necessitie bee
greacer, wherewin hee hath inreled & made
to his bestes.

But as the Prophete calleth these
folke still the people and inheritance of
God, notwithstanding that they was pre-
dicted to bee punished for their sinnes: so
wen so at this day the Lorue doth not by
any reuele his Churche, although some
spottes and infirmitie doe cleare unto it,
that shee hold fast yerselfe of faith, and be
diligent to bee reconciled with him. But
especially wee must bee carefull to pro-
mote gods glory, which ought to deserue
more vnto us, then our owne proper well-
fowe and saluation. For this thing doth the
spide of the Ten commandementes, and
the cause of the Lords prayer teach us; to
seeke the common sense and experiance of
nature, which causeth children to be diligent
and carfull for the faine and honour
of their parents. This thing saw Moses, Exod.32.
Who as ofte as hee maketh interces- Nth.14. &c.

The 7. Sermon Of

Psal. 135.

Am for the people, alleadgeth chiefly gods
glory, least God shoulde give it vp to the
reproche of the Heathen. And the godly
try out in the Psalms : Not vnto vs, O
Lord, not vnto vs, but to thy name giue
the glory, &c. Most detestable therefore
is their sinne and iniquitie, who when they
are not ignorant how Gods glory is blas-
phemed of the wicked by reason of their
enormities and most corrupt maners, yet
can by no meanes bee brought to consider
of y amendment of them. Moreouer it is
full of comfort, in that wee see our salua-
tion coupled with Gods glory. For in as
much as God is a ielous God, hee will not
suffer the glorie of his name to fall to the
grounde, and therefore his chozen, in whō
the same is in hazard, hee will never for-
sake. Let vs be mindefull of these things
in these most dangerous dayes, and return
vnto God, who will be mercifull to so ma-
ny as conuert vnto him, through Jesus
Christ his onely sonne our Lord; to whom
he givēn blessing, honour, glory, and domi-
nion for euer and euer. Amen.

Sermon

Sermon, 8.

18 Then will the Lord bee felonious & The text,
To iher his lande, and spare his peo-
ple.

19 Ye the Lordewill answere, and
say unto his people: Beholde I will sende
you corne, and wine, and oile, and you
shall bee satisfied therewith: and I will
no more make you a reproch among the
heathen.

20 But I will remoue farre off from
you the Northren armie, and I will drue
him into a lande barren and desolate,
with his face towarde the East Sea, and
his ende to the vttermost Sea. And his
stroke shall come vp, and his corruption
shal ascend, because he hath exalted him
selfe to doe this.

21 Feare not, O land, but bee glad
and floyce; for the Lord will doe great
things.

22 Be not afraid, yoe beasts of the
field: for the pastures of the wilderness
are greene: for the tree beareth her fruit,
the figtree & the vine do give their force.

The argumēt
and vse of this
present place,

GOD vseth indeede to punish mens sinnes with sundrie, and greeuous penalties, and yet so many as returne vnto him, hee graciously receiveth into favour. There are extant of this matter many promises, which are confirmed with innumerable examples, amongest which that is very notable, that is propounded and set forth by Ieiel. For hee in the first part of this sermon testified the Lewes with a greeuous denunciatiōn of the punishments, to the ende they might the better bee stured vp to repenteance. Secondly, he declared the true way and maner of repenteance. Wherunto nowe in the shirde place hee addeth a consolation, whereby hee telleth them that they shall not looze their labour, if they turne unto God; for why he is gracious and mercifull, so as hee will heare their prayers, and deliuer them out of danger. The historie agreeth very well with the promise, which testifieth that all this was perfourmed with singuler fidelite. These things ought to comfort us in temptacions, and therewichall to awaken vs, least wee despise Gods goodnes, wherethrough

through her trueth & no lesse in those
days of repenitance; But it shall bee
profitable to consider every thing in
this, and so shall euery one bee more
aduertised.

First hee sheweth the cause, wher unto The cause of
God would bee reconciled unto them: reconciling
namely his free meadow and goodness. The with god. &c.
Lorde (with her) will bee ielous over his
bride, &c. *for love* *of* *his* *wife* *that* *love*, *for* *the* *protection* *of* *the* *Spouse* *is* *to* *affect* *the*
bride *his* *wife*, *that* *he* *cannot* *abide* *the* *other*. *for* *the* *bride* *is* *not* *unto* *the* *other*. *for* *the* *bride* *is* *not* *unto* *the* *other*.
This letteur the Dispensare hath writ
unto God, not that my such affection by
quillions doe lighe upon him: but that it
might appelle the remouement of Gods
things whiche be, which is such a so great, *Ephes. 5.*
about whiche whate is done to his Church,
what esches accounctes as of his Spouse,
that hee done unto himselfe: which he
himselfe wrichteth in Zepharie, saying:
Say *thou* *whacheth* *yon* *toucheth* *the* *ap-*
ple *of* *mine* *eye*. *And* *by* *these* *in-*
dictes, *that* *hee* *valleth* *the* *lande* *of* *the*
Jewes *his* *land*, *and* *the* *people* *his* *people*:

namely, that as he had made them his people, so had he consecrated their lande to himselfe, to the ende it might bringe noye woulde say, the certaine seate of his Royalty and religion according to that say-

26 May 2017

יְהוָה יְהוָה יְהוָה

כט. טהרה וטהרה

ing of the Psalms, God is known in
lury, &c. 20. But if ye aske, from whence
that zeale, or ielouise of God sprangeth,
and why hee chose the Iewes before a-
ther people? There can render no other
caule, then his meere loue and freemanage-

Part 7-8-9

Ezech. 16.

whereof Moses also oftentimes admonished them, and himselfe; & Ezechiel vnder the parable of a marriage expellye remiss-
ed. The Prophete therefore by the men-
tion of ielousie sendeth them backe to
Gods goodnesse, least for the doctaines
sake of reuengance which hee had pre-
dicted, they shoulde attribute any thing to
their owne merites. But the self same to the
state and condicione of vs all. So that
if GOD did not with most fervent grace
maintaine, and defende our salvacion, it
were impossible among so manye gres-
uous assauaces of the Devil, and of the
world, for any man to bee safe either in

body or soule. And haue wee deserued, that he shoulde burne with so greate zeale for vs? No verily. For what can they deserue, that are conceitured and boorne in sinne, and that haue with themselues drawen the earth and even this whole frame of the worlde into cursednesse? For *Gene.3.* albeit wee beeing wakened sometimes ryther by the admonitions of Gods word, or by punishments doe converte unto him, yet is there no merite or worthines of this conversion before God, sith hee himselfe is the author and cheife cause thereof in vs.

It becommeth vs therefore to acknowledge the grace of G D D, and to ascribe unto this alone, whatsoever good is in vs, which is want to bee any furtherance to our salvation. This thing serueth for our instruction, that wee also may loue G D D againe, and with no lesse zeale and feruencie propagate and set foorth his glory. But especially herewpon ought a comfort to bee rayled in temptations: in as muche as we heare that G D D keepeth still his zeale towards

Psal.51;

The 8. Sermon of

towards those, and acknowledge them
still for his people, whom he afflicteth
and punisheth for their sines. So there-
by it appeareth, howe that afflictions are
in no wise the tokens of an enemylke
munde in God, but rather doe testifie of his
faterly good will towards vs. For this
doth the corruption of our nature require,
which cannot otherwise be bruyled and ta-
med. For why? if hee teache vs by his
word, wee understand not the teacher. If
hee admonish vs, we suppose this belongs
not unto vs. If hee reprooue vs, wee com-
plaine that wee haue wrong offered vs. If
he threaten vs, wee scoufe and abuse his
long sufferance. Hee is infested ther-
fore to iniuste crutie and fatchful fachers,
who do use to correct their stubborne & dis-
obedient children so much the more shap-
py and severely, least they shoulde sperifie
and come to nought. Let vs therefore
patiently abide his hand, and immediately
the things as well further vs to salvation,
that seemed at the first to bee insufferable.
Since Peale to the Heb. 12. and 1. Corinj.
etc. etc. etc. etc. etc. etc. etc. etc. etc. etc.

Wouldest vnde this promise hee aby. The effects of
 meth the effects or fruities of the same are our reconcile-
 concilation, to the intent hee might pronie ment with
 in very deede, that they shalbe haue God God.
 favourable vnto them. And that the pro-
 mise might bee the moare certaine, hee bry-
 geth in God hymselfe answering to the
 prayers and complaints of the people, as
 were heare of late. ¶ Ffirtit, Behold (saith
 hee) I will sende you corne, and wine, and
 oyle, and you shall bee fassified ther-
 with. These thinges are set against the
 penitie and hunger, whiche they suffered
 in iniugement wise: and in these two
 bee comprehended all that belongeth to
 mans sustinance. And the particle, Be-
 hold, signifieth a sovaine and vno-
 ial for plentie of thinges. ¶ By
 which place we are admonished, that sust-
 nance and all the fruities of the earth are
 given unto us of God. ¶ For although it Genz. 3.
 behoueth the earth to bee filled by the
 labours of mens handes, yet shall it be till-
 ed to serue, where God willle both it and
 our labours. ¶ For why? nothing is here
 that planteth, nor sice that warereth
 any thing (saith Saint Paule) but God

The 8. Sermon of

that giveth the increase. Let vs therefore acknowledge Gods grace and goodnesse , and modestly and soberly use the gifteſ that hee giueth vs. Againe, let vs not despaire, if at any time wee bee pittched with penurie, and the perill of hunger hang ouer our heads . For hee that

Math. 6.10.

Luke. 12.

Pſal. 147.

by his liberaltie prouideth for the wilde beastes and foules of the ayre, and feedeth the young Rauens that call vpon him, wyll by no meanes neglect thole, whome he hath bought with the blood of his owne Sonne . The same G O D can also beyond all expectation helpe and succour them vpon the soorene that stande in neede, if it so seemeth good vnto him . For why? if you consider the thinges that are here spoken, I doubt not, but they will seeme incredible to a great number : but that the matter fell so out, in very deede, wee may gather out of Esay also & the whole discourse of the historie . Hitherto maineſt he, that God nourished the Israelites ſingle peare together after a wonderfull manner in the wilernesſe, to the ende he myght teache vs by that example , that

Eſai. 37.

they live not by bread onely, but by every word that proceedeth out of his mouth. Deut. 8.

And in the reigne of King Ioram wee
reade howe that after a horrible and more
then desperatē scarcity sodenly there was
given an unlooked for and most plentifull
fayson of corne and vitaille. 2.Kn.8.

Many ex-
amples like unto these wee may see every
yeare both publikely and privately: of all
which this ought to bee the vse unto vs,
that wee may trust in O D D. our fa-
ther, & humbly obey his command-
ments, & cadi in modir. 2.Kn.8.

Secondly hee saith: I will no more
make you a reproche among the Hea-
then: for they had complained of this,
chiefly because his glory was in hazard.
Hee promiseth therefore that they shal no
more bee troubled with any such matter.
They therfore doe best provide for them
owne glory, that make most of Gods glo-
ry, so as they can preferre this before all
other: of either of their owne. If so
this is Gods promise: I will honour
them, that honour mee, and againe con-
trarie to you: since you would as nothing
but pride on me like a swine. 1.Clement
10.10.1.

Glory &
all fining
, simons

2. Glory and
honour.

1.Sam. 2.

The 8. Sermon of

Wherby it appeareth, what we haue to
doe in these dayes as well painely as
publikely, if in case we desirre to bee deli-
vered from reprobation and scandall. Let
vs be inflamed with yeale of gods glorie,
and invigour our selues to aduance the
same, and euen sooyntly we shal per-
ceiue that God also will prouide for our
safe and glorie.

3. Victorie against the enemy.

bac vello
anobod

But forasmuch as the huge power of
the Assyrians made them monitory, soe
they coulde scarcely give credite to thys
thinges, hee telleth them in the third place
what shall be done of that matter. And hee
telleth them the Northern armie, for be-
cause the Assyrians haue their situation
nowhere deft am the Jewes, I will drise
my selfe this Northern armie farre
way from you. By the taburet of the
yewtree house taile, and with horre stede
and be hollowing this thinge at paire, even
like as it a man with a scissuppe would
clyue alonely by, for as the grasshoppers
are ouereth way with the yewtree, whiche
was occupied all places by faire & meete.
Neither is there any cause whyne thow
shalte that ther e will bee no place lefte
whicher.

whither to draine him. For I will drive
him into desolate places, so as one parte
of so great an armie shall bee dispearsed
over to the East Sea, and another part
shall flic to the West. And truly is it to
hee thought, that so many as escaped from
the slaughter made by the Angel, being di-
stressed with horriblie feare and perplexitie
were scattered by flichte into divers & stran-
ge places. But he addeth: And his kinck
shall come vp, &c. Hie meaneth the infa-
mous memorie of his name, which onely
and alone of so great attemptes Sennache-
rib shoulde leauie behinde him. The
cause: For that hee hath magnified him-
self to do this: that is, he hath proudly &
impiously exalted himselfe, as though hee
woulde after his owne lust and likyngh
over rule both God and men. To the ex-
position of this place make thase thinges,
that are recited at large in Elay as touch-
ing his outragious boasting. But by
this example is finely set ouer the mynde of
Tyrants, and the unhappy ende of the
same. They iare wone to conceiue migh-
tie matters in their minds, and can scarce-
ly in the whole world finde any place fit
Esa. 10. 36.
to
The pride &
end of tyrants.

The 8. Sermon of M

to receive them. Yea and beeing aduanted aboue the cloudes in their conceitcs they pranise to them selues eulasting memorie, & vaunt forth thēselues among men for some gods vpon earth. But allone as they haue finished their course, God even in a moment scattereth their forces and enterpryses, so farre foorth that of all their glory and triumphes, they comueigh ouer nothing els to their posteritie, then a shameful remēbrāce of their tyranny, whiche like vnto stinke rysing vp from a rotten carkasse filleth and infecteth the whole wōrld. Examples heereof wee haue in Histories every where plentie. For to this ranke belongeth the first authour of tyranny, Nimroth, with all those that haue followed his steppes, of which sorte for the most part were all the Babylonian and Assyrian princes, the Ægyptian Pharaos, the Chananites, Antiochusses, Herodes, Romayne Emperours, and as many as beeing like unto these haue caused their feare (as the Prophet saith) to be in the land of the living. Let no man therefore bee affraide of their attemptes and threateninges, but rather let

Gen. 10.

Ezech. 32.

let vs feare G D D, and then beeing
safe under his protection wee shall leaue
behind vs a holy and renouned memorie
of our names, howesoever the wretched
wolde devise all kinde of reproch against
vs.

But to the intent hee might prouide for
their infemicie, whome the present dan-
ger held still in doubt and perplexitie, he
amplifieth at large the happie condition
of all thinges, which by Gods recon-
cilement shoulde immediately followe.

And like as in the beginning hee had
threatened that the sense and feeling of
Gods wrath shoulde reache euен unto
the earth it selfe and bryuite beastes also:
so nowe hee promiseth that G D D
with his fauour will reioyce the earthe,
and likewise the beastes. And hee vs-
eth a feate figure, whereby hee speakeith
to the earthe and beastes, as though
they were endued with sense and rea-
son: Feare not, O lande, reioyce and
bee gladde, for the Lorde will doe
greate thinges. As though hee should
say: God seemeth nowe to lie along and
sleepe,

The 8. Sermon of

Esop; seeing Sennacherib so proudly exalteh himselfe; but euen soorthwith God will cast him downe, and shew forth his own power, and restore a glad countenance to the earth. And you, O beasts, whom famine compelleth as yet to wan-
der about and mourne, nowe lay aside all feare. For the pastures of the de-
sert shall florish, and so shal al trees, and
likewise the figrees, and vines shal bring
soorth their fruite, whereby food shall
be ministred both to you and vnto men.
And thus woulde he comferte the people,
and stirre vp the same to the consideration
of Gods benetitie, that from thenceforth,
they might yeelde themselues thankfull
and obedient vnto God. For as we said
of late, a foule shame it is, for men not to
acknowleage the hande of God, which a-
mon the grosse earth, and bruite beasts doe
perceiue. But moxe of this shalbe laid
in that which followeth. It shall bee our
partes in the meane time, to awaken our
selues by the consideration heereof, and to
gire thankes vnto God without ceasing,
who hath giuen vs greater thinges then
these in Christe Iesus, who hath destroyed

the

the power of the diuell , defaced his kingdome, and restored vs men vnto happiness, which we had lost by the fall of our first parents. To him therfore be giuen blessing, honour, glory, and dominion , soz euer and euer. Amen.

Sermon 9.

23 BE glad then, yee children of Sion *The tenth*
Band reioyce in the Lorde your God: for hee hath giuen you a teacher vnto righteousness, and he will cause to come downe vnto you the rayne, euen the first rayne, and the latter raine in the first moneth,

24 And the barnes shall bee full of wheate, and the presses shall abound with wine and oyle,

25 And I will render you the yeeres that the Grashopper hath eaten, the Canker worme, and the Caterpiller, and the Palmer worme, my great hoast, whiche I sent amongst you.

29 So you shall eat and bee satisfyed and prayse the name of the Lorde your God, that hath dealt maruellously with

The 9. Sermon of you, & my people shal never be ashamed.

27. And you shall knowe, that I am in the middelt of Israel, and that I am the Lorde your God, and none other, and my people shall never be ashamed.

The argumēt
& vse of this
present place.

Amen that abounde in peace and plenes, doe for the mooste parte account all thinges to be cockesure vnto themselues, neyther thinke they it euer likely, that any aduersitie shoulde happen vnto them: So if at any time they perceyue Gods wrath to be kindled, and that all thinges beginne to goe agaynst them, then by and by casting away all hope they fall to trembling, and can hardly bee perswaded with any comfortes. This thing the Prophet Ioel did well perceiue, and therefore to the doctrine of repentance he adioyneth manifolde matter of consolation, wherby he confirmeth the, whom a little before by declaring the danger hee had made afayd. And of late forsooth hee described the zeale or ielousie of God, who will so graciously receiue them into favour that turne vnto him, that the tokenes of his goodnes may be seene euen in the brute beastes them selues, and in the very earth

earth. But now he applieth all that matter unto the people, whom he doeth not onslie comfort, but also teach, what it becommeth them to doe; when by Gods benefite they are deliuered. And so hee setteth foorth a generall doctrine, what the godly haue to obserue, when either they are exercised with aduersitie , or finde Gods deliu-
rance towardes them.

And first coupling this present place He willeth the
w that þ went before, he sayth: Be glad the godly to re-
ye children of Sion, & reioyce in the Lord ioyce for tho
your God, &c. As though he shoulde saye, promised de-
Seeing the earth it selfe is to reioyce and liuerance,
the beastes to cast off al feare, how much
more becometh it you to reioyce, which
are the childre of Siō, to wit of the church,
which God hath chosen as peculiar to
himself , & for whose sake he blesseth the
earth, & the rest of the creatures. And thus
he asswageth þ sharynes of þ presēt dāger,
with þ promise of ioy to come: & teacheth, þ
such as are þ childre of þ church haue a per-
petual cause of reioycing, albeit they be be-
set on every side with dangers. Where
notwithstanding wee haue diligentlye to
obserue , what manner of ioye it is

The 9^o Sermon of

The godly
ought to re-
joyce in the
Lord,

Phil. 3.4.

that he iniogneth vnto the. For in as much
as he had promised abundance of fruites, &
was to say yet more of that matter, some
might conceiue in their heartes a carnall
joy, and by that occasion breake foorth in-
to all licentiousnes, which thing common-
ly is wont to be the cause of greater misery
and mourning. HEE sayth therefore : Bee
glad and reioyce in the Lord your God:
and so hee pointeth the cause and matter
of their reioycement onely and alone in
God, whom they should finde fauorable and
mercifull vnto them. HEE putteth there-
fore a seare distinction betwixt men and
beastes. For these because they can con-
ceiue no further, he willed to reioyce in the
happy foyzon of the earth and in the abun-
dance of fodder: but men hee sendeth vnto
God the fountaine and giuer of all good-
nes. After the same manner the Apostle
willeth the saythful to reioyce in the Lord,
which is diligently to be obserued, if at any
time we feele our prospericie to encrease.
For then they that beeing mindefull of the
Lord theyr God, doe reioyce in him alone,
the same also doe compasse about their ioy
with the feare and reuerence of God, leau-

it should breake forth into the libertie of the flesh: yea they so much the more earnestlye
glue themselves vnto godlynnesse, by howe
much they feele the clearer testimonies of
Gods goodnes towardes them. As for
the vngodly it is not so with them, for
they like brute beastes doe sticke onely in
thinges present, and filthily abuse the
same with the losse of theyr saluation.

But the Prophet goeth on, and decla-
reth more diligently the causes of this ho-
ly reioycement. The first is, because he
hath given you a teacher vnto righteous-
nesse. The Hebrew word signifieth both
a teacher and rayne. For as it behoueth
the earth to bee watered with rayne, so is
it necessarye that the riuers of heauenlye
doctrine should flowe into the mindes of
men being otherwise barren and out of kil-
ter, to the end they may be made fitte for
those thinges, that are prescribed vnto vs
of the Lord. Whether it belongeth that
God compareth his worde in Esay to the
rayne. But the Prophet vseth a doubtfull
worde, because he would allude to the ca-
lamitie of the present warre, which like vnto
a sodeine stonye of rayne overflowed the

He declareth
the causes of
their ioye.

Esay. 55.

The 9. Sermon of

whole land. And he telleth them that this was sent from GOD, not that they should perish, but y^e they should be instructed hereby vnto righteousnes , and bee made more ware and circumspecte heereafter. For as we sayd in the beginning, the Iewes vnder Ezechias, a most excellent and godly prince, sinned diuers wayes , when as they both followed a most dissolute trade of life, and also cleane contrary to the threatnings of the prophets trusted to the league of the Egyptians . Therefore God sent vnto them the Assyrians, to the intent that bee- ing by them driven into extreeme haz- ard they might bee taught , howeayne and hurtfull all that confidence is, which is reposed in the externall helpes . The Prophet therefore biddeth them to reioyce for this very cause, that God by such afflic- tions vouchsafed to instruct them , whom bee might haue altogether destroyed, if bee would haue vsed his owne aduantage. These thinges teache vs what we ought to judge of the afflictions, wherewith God exerciseth vs . They are as Teachers, which instruct vs vnto righteousnesse. For when all thinges fall out as we would wish,

Afflictions
are as tea-
chers vnto
righteousnes.

wish, we become more careles in the thinges
that concerne our dueties, neyther also doe
wee apply our mindes unto those pointes,
that are taught vs by the woorde of God.
Wee haue neede therefore of affliction,
whiche (as the Prophet sayth) maye giue
vs vnderstanding, and prouoke vs to the
dueties of godlines.

Esay. 28.

The Saintes do
acknowlede this, and say with Dauid, It
is good O Lord, that thou hast humbled
me. Againe: Thy rod and thy staffe com-

Psal. 119.

fort me. For why? they acknowledge
the faterly hand of God in chastising the
and therefore they reioyce in afflictions,

Psal. 23.

which they know will woorke for the best
unto them. This thing is to bee obserued
of vs, when eyther we are tempted publik-

ly with warres and famine, or priuatelye
with diseases and other aduersities. For

so being made partakers of Christ in bea-

ring his crosse, wee shall reigne for euer
with him in glory.

Neuerthelesse least they might think þ
this afflictio shold alwaies last & continue, God testifi-
þ he repeateth þ w he had said of þ fruitfulnes eth his fa-
of þ earth & of þ most plentifull increase of uour by our
comme & victual, w is another cause of reioy- ward bene-

The 9. Sermon of

Sing in the Lord : namely that they shoulde
acknowlede the fauoure of God by his
externall benefites, and euен in very deede
haue expeſſe thereof. For hee ſayth;
He will cauſe the rayne to come downe
vnto you, euен the firſt rayne and the laſt
² rayne in the firſt moneth. That is ſaid
to be the firſt rayne, which in the moneth of
September after ſeede time watereth the
fieldes, that the ſeedes may grow and take
roote. The laſt rayne, which when the
Corne is now in riping cauſeth, that the
Graines in the Eares are not ſcorched
with ouermuch heat, but are made
more plentifull. And in theſe two kindes
he comprehendeth all other influences of
the heauens, which make to the happy in-
crease and foizon of the earth. Neither
doeth hee promeſſe theſe quely, but teſteth
alſo, that they ſhall be effectuall, whiche hee
addeſt. And the barnes ſhall be filled with
wheate and the preſſes ſhall abound with
wine and oyle : and I will render and
make good vnto you the yeeres, that is,
choſe yeerely fruites, which the Grashop-
pers haue devoured, the Canker worme,
and the Caterpillar, and the Palmer
worme,

worme, my great hoast, which I sent a-
mongest you. In which place wee are victuall and
admonished, that seasonable weather and sustenance
the fruites of the earth doe come to passe, commeth on-
only and alone by Gods blessing. There ly by the bles-
ses in the law, & David oftentimes maketh *Lxuit. 26.*
mention thereof in the Psalmes. As ofte *Dent. 28.*
therefore as wee inioye those benefites, let *Psalm. 104.*
vs acknowledge them to bee testimonies *145. 147.*
of Gods grace and goodnes, and vse the
same soberly and with chankesgiuing. For *1. Tim. 4.*
by this Paule witnesseth that our meates
are sanctified. But if wee be vnthankfull
and intemperate, then they turne vnto our
destruction, which ought to haue serued our
necessitie, and withall God taketh awaie
his giftes, and punisheth them with peniu-
ry and hunger, which would not acknow-
ledge his goodnes and bountie. Neither
is this any harde matter for him to doe,
when as by most vile wormes hee can so-
dely cutte shorte the whole hope of the
yeere. Neithier doeth he without cause cal
these heere in this place his hoast or army.
For albeit these seely creatures seeme to
bee most weake and feeble thinges, yet doe
they

The 9. Sermon of

Exod. 10.

How Gods
benefites
ought to bee
vsed.

They make huge swarmes, wherby they de-
stroy all that ever is both farre and neere.
it so much that a man may more easily de-
fend the fieldes from the invasions of ene-
mies then from them. Examples are e-
uery where extant in hystories , and wee
haue seene some in our time , in the consi-
deration whereof , woulde GOD wee
were more diligentlye occupied , and then
remembryng our owne weakenesse wee
should haue lesse cause to be prouide against
GOD , who is able with most vile and
wretched creatures to subdue euен the cru-
eldest Tyrantes and fiercest nations that be.

Hitherto maketh that which hee addeth,
saying: And you shall eate and be satisfi-
ed, and prayse the name of the Lord your
God, who hath dealt maruellously with
you. In which wordes he sheweth the how
they ought to vse peace and the plenty of
things belonging to mans sustenance. For
God would þ we should enjoy the & be sa-
tisfied with the. But withall he will haue
vs to be mindfull of him, and to prayse his
name, that is, his power and bountifullnes.
It was miraculous to behold, þ sodeine de-
livrance & felicitie, which happened to the
Jewes after the Assyrian war. But no lesse

admir

admiration deserue the things þ we daily haue experience of, & that al creatures are occupied about mās liuelihood & welfare. Therfore a moxe then beastly blockishnes it is, if in case we being satisfied with Gods giftes, doe neither acknowledge his liberallitie our selues, nor prayse and commēd the same unto others, &c.

Hereunto he addeth in way of cōfirmatiō: He promiseth
And you shal know that I am in the mid-
dest of Israel, that is to say, so great and so
notable shal your happines be, that if you
wil not beleue my wordes, yet shal you
find by experience and indeed, that I am
conuersant amōgst you, & that I stand in
defence for you with mine aide: and how
that I am your god, & that only, & alone.
ayde and pro-
tection of
God.

Because I wil thē deliuer you, whē as bee-
ing forsakē of al men, there shal no where
appeare any hope of health or safetie. To
be short, I wil bring to passe, that my peo-
ple shal never be cōfounded. And so he she-
weth thē that þ fountaine of al good things
consisteth in the free promise & couenant of
God. For in that that God had chosen his
dwelling place amongst them ; it was
of no merit or desert of theirs, but of his
owne meere grace and fauour, wherewit-

hee

The 9. Sermon of

Exod. 16.
Levit. 26.

Ephes. 1.
2. Corin. 6.
1. Pet. 2.
Ephes. 1.
2. Corin. 15.
Rom. 8.

he embrac'd them being vnworthe , and
deseruing no such matter , as Moses him-
selfe more then in one place or two witnes-
seth . But in that the Iewes are at this
day horribly confounded , & made a laugh-
ing stocke to the whole worlde , it deroga-
teth nothing at al from Gods promise . For
why : this is restrained to the people of god ,
Therefore inasmuch as they ceassed to bee
Gods people , and are rejected by his iust
judgement , the same belongeth no more
vnto them . In the meane season wee ought
to apply these thinges to our instruction
and comfort . For as in times paste the
Iewes , so hath God by grace chosen vs in
Christ Iesus . Who hath not onely redee-
med vs by the merit of his death , but also
made vs a living temple vnto him selfe ,
which he vouchsafeth to dwell in by his
spirit and worse . Dea and he hath en-
grauen his spirit in our heartes , as a
sure and certaine pledge of our saluation ,
whereby we cry , Abba Father . Of which
grace there appeare sufficient trials and
cleare testimonies , whil'st among so many
treacheries of hypocrites and horrible en-
terprises of Tyrances , he maruellously de-
fendeth

sendeth and preserueth his Churche. It shall be our partes therefore to depend vp-
on him alone with a strong and vnshaken
fayth, to feare and worship him in spirit and
in truth. Whosoever shall this doe, can ne-
uer be confounded. For this is the voyce of
Christ Iesus: Beholde I am with you euuen *Matth.28.*
to the end of the worlde. To him bee gi-
uen blessing, honour, glory, and dominion.
for euer and euer. Amen.

Sermon.10.

28. **A**nd after this will I poure out *The text.*
my spirit vpon all fleshe: and
your sonnes and your daughters shal pro-
phesy: your old men shal dreame dreames,
and your young men shal see visions.

29 And also vpon the seruantes and
vpon the handmaids in thōse dayes will
I poure my spirit.

30 And I will shewe wonders in the
heauens and in the earth: blood and fire,
and pillers of smoke.

31 The sunne shalbe turned into dark-
nes, & the moone into blood, before the
great & terrible day of the Lord come.

The. io Sermon of

The argumēt
& vse of this
present place.
Gene. 3.

2. Corin. 1.

ASo God promised unto our first parents his sonne Iesus Christ, for a redeemer, who being made man of a woman should crush and breake in pieces the heade of þ serpent: so did he afterward oftentimes repeate þ same promise, yea & would haue al other to be grounded therō. For inasmuch as in him he is recōciled to vs, for his sake alone also is giuē to vs, whatsoeuer good we receive frō him. As oft therfore as þ prophēts promise to þanciēt people either deliuerāce frō enemies, or peace, or plentiful increase of þ earth, or other temporall benefites of like sort, they alwayes for þ most part entercase in their promises prophēties as touching Christ, to þ end þ by thē, the godly may understand þ god wil not be wanting to his people, of whō it behoued the promised redeemer of mankind to be borne, nor that they shold doubt of the promises of cōmon benefites, when as God would perfourme greater matters in his sonne. The selfsame thing doth Ioel obserue heere in this place, who being about to comfort thole, þ were altogether dismayd by feare of þ Assyrian warre, hitherto hee hath promised manye things, which make to the happines of this life, as plentie of corne & graine, victory, peace,

peace & trāqulitie, so farforth þ they might understand þ god woulde ratifie & confirme his couenant, & dwelle even in the midst of thē. These things þ he might þ better war- ranc & withall warne the Jewes, least stic- king fast in these earthly commodities they should neglect the more excellent testimo- nies of Gods grace: now he cometh downe vnto Christis times , of which þ this place *Actes.2.* ought to be expounded, the Apostle Peter expressly teacheth . And there is in this place together with the things that follow to the end of this chapter a verye notable prophesie of Christis kingdōe: which ought of vs diligently to be considered, for that it conceineþ many things, the knowledge wherof is necessary vnto vs, both to the at- tayning and retaining of saluation. For first he prophesieth of the sending downe of the holy Ghost, & so teacheth what maner of kingdome Christ shoulde haue vpō earth, & what we ought to seek for in it. Second- ly what the stat & condition of this worlde will be, whē Christ shalbe exhibited, & he in- structeth þ godly against þ offēce of þ cros. Thirdly he cōpriseþ þ order of our saluatiō in a short sum, & sheweth what we ought to doe, if wee minde to holde faste the sal- uation

The. 10 Sermon of

uation, which Christ hath purchased for vs.
At this present wee will declare onely
the two former partes , and speake of the
third part in the Sermon following.

Propheſyng First and foymoſt he prophelieth of the
of Christes ; ſending of the holy Ghost , which ſhoulde
kingdome, he be both more common and plentifull , then
beginneth euer at any time before. Where firſt of all
with the ſen- we haue to obſerue, that being about to pro-
ding down of pheſte of Christes kingdome, amongeſt the
the holy innuumerable benefites , whiche God hath
Ghost. giuen vs in him , hee chiefelye celebraþeth
the gife of the hollye Ghost. The cauſe is ,
for that next after Christ giuen vnto vs ,
there could nothing be giuen more excellēt
and more neceſſary, then that ſpirit, of who
heere he ſpeaketh. For albeit al the trea-
ſures of Gods grace & goodnes be giuen vnto
vs in Christ Iesus , yet can wee by no
meanes enioy them without the gift of the
holy Ghost. For why ? naturally we abhor
from Gods kingdome, we perceiue not the
miferies therof, we are vanquished with
þentisemēts of ſinne, we yeeld & giue ouer
to temptation & to the crosse, & therfore we
either apprehēd not ſaluation in Christ, or if
we do apprehend it, yet wee hold it not fast

*1.Cori.2.
Rom.7.*

But

But al these thinges the holy Ghost reme-
dies, who by the seede of the eternal word
of God begetteth vs againe, illuminateth
our mindes, and inflanieth them with the
loue of heauenly thinges, resisteth the af-
fections of the fleshe, in temptations is a
most certayne pledge of saluation, and
mourning vnder the crosse confirmeth vs
with most effectuall cōsolatiōs. Not with-
out cause therfore doth the Prophet chiefly
comend his gift: yea & by this meanes bee
assureth the of eu rlasting saluation, vnto
whome hytherto bee had promised earthly
and temporall benefits. In the meane
time this order of the prophet admonisheth
vs, what the state and condition of Chri-
stes kingdome is vpon earth, and what
wee ought to hope & looke for in it. This what ought
thing is very necessar yto be obserued. For to bee soughe
in as much as a great number doe gape for in it,
only after earthly thinges, and vnder cou-
lour of Christian libertie, hunt eyther for
riches and promotions, or els seeke the li-
bertie of the flesh and frēedome of sinning,
the fash commonly, which they professe
with their mouthes, they denie in their
lives, & in þ time of triall and persecution

I. Pet. 1.
Ioan. 3.

2. Cor. 1. 5.

The conditiō
of Christes
kingdome, &c

The io. Sermon of

shamefully shrinke and fall away. But
the kingdome of Christe is not of this
worlde (as hee himselfe protesteth vnto Pi-
late) but consisteth in ioy of the holy ghost,
and offereth those thinges vnto vs, which
make to y^e inheritance of y^e heauenly life.
Let vs therefore couet after Spirituall
giffes, to the ende that being renewed and
borne again in him, we may liue a life wor-
thy the profession of our faith, & by y^e crosse
courageously wrastle soorth to the heauen-
ly kingdome.

Ioan. 18.
The holy
ghoste is pro-
mised vnto al.

Moreover the Prophet expresteth the
maner of this sending, and who they are
that shalbe partakers of the holy Ghoste,
I will powre out (saith hee) my spirite vp
on all fleshe, &c. By the worde of pow-
ring out, hee promiseth a large and ample
grace of the spirite. For as hee is not gi-
uen to Christe himselfe by measure, so al-
so in his members is perceived a certaine
ever flowing power of the same spirite.

Rom. 14.

And whilst hee nameth all flesh, hee ma-
keth the promise vniuersall : namely as
touching the elect and faichfull, which it
behoued to be gathered from amongst all
people, and to bee borne againe by thespir-
ite. And immediatly he setteth downe as

specialties, sonnes and daughters, young men & olde men, seruants & handmaydest to shew that in Christ there is no differēce either of sexe, or age, or condition, or also of countrie and nation, as Paul more then in one place or two hath noted. And heere appeareth the diuersitie of the olde & new Testament. In both of them indeede is set foorth one and the same Christe, one & the same faith, & one & the saluation. Yet differ they not a little in the number of beleeuers, & in the maner of teaching and knowing of Christ. For in olde time the number of beleeuers was very small, and the knowledge of salvation might seeme to bee shet vp onely within the boorders of Iudea. For these are the wordes of God to þ Israelites, saying: You shall bee my people before all nations. Againe: you onely haue I knownen of all the kindreds of the earth. Of which sort are those which we haue in the Psalmes: In Iury is God knownen, his name is famous in Israel. In Salem is his tabernacle, & his dwelling in zion. He declarcth his word ynto Iacob, his ordināces & iudgements vnto Israel: he hath not dealt so with every natiō, &c

*Galat. 3.**Col.3.*The differences
of the old &
new testemēt:*Amos.3.**Psal.76.147*

The io. Sermon of

But in the newe Testament y spirite
of God is powred soorth vpon all flesh, and
the doctrine of saluation is preached
throughout the whole worlde, and they are
called from the East and from the West,
which shall sitte downe in the kingdome
of God with Abraham, Isaak and Iacob:
yea and there is fulfilled that saying of the
Prophet, who foretolde that the barren
shoulde haue many moe children then the
married wife. Further albeit there are
in the olde Testament notable and renow-
med examples of beleeuers, yet is the
knowledge of saluation much more glo-
rious and plentifull after the comming of
Christe, then it was in times past. For
in the olde worlde the faithfull depended
onely vpon the promises and figures of
the lawe and oracles of the Prophetes,
which nowe are seeue to bee cleere and e-
vident enough, but in those daies no doubt
they seemed obscure & darke, considering
the truthe of them was not yet fully kno-
wen. But after that Christe came into
the worlde, hee vtterly remoued all the
veyle, and brought in the light, which en-
lighteneth every man; so farre soorth that

euen

Math. 8.

Esa. 54.

Ioan. 7.

Mar. 13.

euen fishermen and Publicanes might
see those thinges, that in times past the
Prophetes desired to see and heare. Againe,
in the dayes of olde there were but
fewe that coulde execute the Priestes of-
fice: but in these dayes as many as be-
leeue , the same are made Priestes by *Apoc. 1.5.*
Christe, which giue themselues a quicke *Rom. 1.2.*
sacrifice vnto God, and offer the calues of *Hos. 1.4.*
their lippes in the name of Christe . It
shall become vs therefore,to acknowledge
Gods liberalitie, and to yeelde our selues
thankefull vnto him, who voucheth safe to
shed foorth(as yee woulde say) the gifte
of his spirit vpon vs : least if we remaine
stubborne and obstinate, wee bee one day
conuinced to haue sinned against the holy
ghoste,

After these thinges Iocel rehearseth the effects of
the holy ghost. And omitting those
thinges which wee touched in the begin-
ning, and which are very necessarie for vs
all to knowe,hee nowe setteth downe that
by the which as by a peculiar token, the
more plentifull grace of gods spirite may
bee knownen. That is to say prophesie,
vnder which that the gift also of tongues

The io. Sermon of

is comprehended it appear eth by the interpretation of Peter. But they are properly saide to prophesie, which treate of the secrete will of God and of thinges to come.

1.Cor.II.14 And Paul stretching more largely the signification of this worde, saith that they also doe prophesie, which eyther expound the Scriptures themselues, or that attentively heare the interpretations of other. Notwithstanding in this place Iocel speaketh of the gift of prophesying, & of a more profound knowledge of þ mysteries of þ scripture. Your sonnes and your daughters (saith hee) shall prophesie. That is, from them shall every where arise such, as shall foresee things to come, & by drawing forth the secretes of the Scripture, apply them to the common instruction and consolation of all.

Againe, Your olde men shall dreame dreames, and your young men shall see visions. For by these meanes commonly in times past God reuealed his will to the Prophetes, whereupon they were called Seeres. But the thinges that are heere promised, began immediately after Christes ascencion to bee perfourmed: what

Numb.12.
1.Sam 9.

what time the holy Ghoste comming
downe vpon the Apostles in a visible shape
did so adorne them with the knowledge
bothe of the holy Scriptures and the
tongues, that they were an admiration
euен to their enemies also, which knewe *Act. 4.*
them to be Idiotes and men vnlearned. *Act. 10.16.*
And that the same sawe visions, and were *20. 27.*
in their dreames admonished of graue and *1.Timo. 4.*
necessarie matters, the examples of Peter
and Paule doe sufficiently testifie. *The 2.Thess. 2.*
selfe same also foretold of things to come,
namely, what the maners and conditions
of the last tyme shoulde bee, and how the
tyrannie of Antichrist shoulde after a hor-
rible maner wast and destroy the Church:
whither ought to bee referred the whole
booke of the Apocalyps. And doe wee
not reade, I pray you, how that Philip (as *Act. 21.*
Luke recordeth) had iii. daughters which
prophesied: Neither did the gifte of pro-
phesie florisse onely in the Apostles tyme,
but also certaine ages after, as histories
doe witness. And Theodoret, bishop of Cyrus witnesseth
that

The io. Sermon of

that in his time there were some, who bee-
ing instructed with a singuler gift of the
spirite prophesied of chinges to come. But
because this gift was singuler and for a
time onely, and the chinges nowe abun-
dantly taught in the Scriptures, which
are requisite for vs to knowe, this gift (as
many other moe besides) is ceased. Ne-
verthelesse there remaineth yet still a cer-
taine and cleere knowledge of the truch,
the certaintie of our saluation, the effects
of our regeneration, adoption, and other
thinges of like sort, without the which our
faith can by no meanes consist. In the
meane season they are reprooued in this
place, which will not haue the holy scrip-
tures published in these dayes, and þ couet
to suppresse the oracles of the Apostles, as
touching the last times, seeing God would
haue the knowledge of saluation to bee
commoa vnto al his people, & therefore be-
haued the Apostles to be indued with the
holy ghost, that they might put vs in mind
of the things, that come to passe at this day
in the Church, &c.

The perillous ~~þ~~ But least any man at the sprynging
estate of the þ of Christes kyngdome shoulde promise
fater tyme,

to himselfe all thinges ioyfull and prosperous, Ioel consequently setteth downe what a huge masse of mischieves and dangers shoulde euery where arise : partly to the ende hee might remedie the offence of the croisse, and that hee might commende and set foorth faith in Christle, which alone is able to saue vs in these dangers : and partly that by rehearsing of these thinges hee might terrifie and dismay those that shoulde come after, least otherwise they shoulde refuse the redeemer giuen unto them of God. I will shew (saith the Lord) wonders in heauen and in earth, blood & fire and pillers of smoke. The Sunne shalbe turned into darkenesse, and the Moone into blood, before that great and terrible day of the Lorde come. And because hee maketh mention of that greate day, wherein Christe shall come to iudgement, it is evident enough, that hee comprehendeth all the time from Christes manifestacio in the flesh euen to his last coming, in which hee will accomplishe his kingdome in his elect, and punish his enemies with the paines of eternall death and damnation. And hee sheweth that there

The 10. Sermon of

wil every where appeare tokens of Godg
wrath, and that such shall bee the counte-
nance of the whole wold, as that all the
partes thereof might seeme to haue con-
spired together to the destruction of man-
kynde. Heereunto agree those thinges,
that Christe foretelleth in þ gospel of the
later times. And they beganne to bee ac-
complished by and by after his ascention in-
to heauen, as touching the nation of the
Jewes. For there were seen wonders of al
sortes, after the which followed immedi-
ately the destruction both of their citie and
nation.

But vnder the Romane Empyre,
whereunto the whole wold was then
subiect, there raged in horrible wise se-
ditions, warres, pestilences, fainenes,
and all maner of mischeses whatsoeuer,
and the histories are full stuffed with the
rehearsall of straunge tokens. These
thinges haue continued euuen vnto our
time, neither as yet are they come vnto
an ende. For who is ignoraunt of
the Cometes and blasing starres, of the
Swoordes, Spcares, and other like
things,

Mat. 24.
Mark. 13.
Luke. 21.

thinges, which haue now certaine yeeres past beene seene in the skies : As for Earthquakes and Inundations of wa-
ters wee haue seene very many. And in some places great quantities of blood haue gushed out of the earth, and els where it hath rayned blood from heauen. I let passe the monstrous shapes and birthes, which if I shoulde stande to recount, the day woulde scarce bee suffici-
ent.

And that these are no vaine scare-
crowes the thing it selfe testifieth, when as the wretched worlde is vexed and dis-
quieted with warres, famine, pestilence, &
other plagues innumerable.

But some man may aske, what the cause is of these calamities, and why the calamities
 G D seemeth nowe to bee more often-
 ded with all mankinde, then hee was in
 times past, before Christe was giuen vnto
 vs in the fleshe : This question is not
 superfluous, considering that in tyme
 past the enemies of the Christian faith
 tooke heereby occasion to slander it, in
 that after the rising thereof, they said
 whole

The io. Sermon of

whole swarmes of mischiefes brake into
the wozlde. And among the Christians
there are not a fewe that are greatly trou-
bled wicth the consideration heereof. But
if we consider þ thing it self, it will appeare
that the cause of these euils commeth not
of the Christian faith or religion, but pro-
ceedeth from the people. For among
these the greater part is of the wicked and
vngodly, who either as hogges of Epi-
cures heard, giue themselues to the lustes
of the fleshe, and despise all religion, or els
beeing superstitious and Idolaters doe
dayly devise and heape vp unlawfull wor-
shippinges. And both these sortes hate
and persecute the light of the truth: so as
notwithstanding that they followe diuers
practises of life, yet in this one thing they
egregiously agree, and by their wickednes
it commeth to passe, that there seemes no
enormitie wortchie of greater purishe-
ment, then if any make a syncere and free
confession of the truth. Is it therefore to
be thought any maruell or a thing unwor-
thy, if God punish the desperate boldnesse
of these men with all kinde of plagues,
which wilfully refuse the saluation of
sered's

sered: This doubtles is the cause, for
he which Christe himselfe foretold that *Mat. 21. 23.*
the nation of the Lewes should bee rooted
out, & for which also the Romane Empire
was manifoldly afflicted, as Orosius in
diuers places witnesseth. But for so
much as a number in these dayes followe
and imitate the wickednesse of the Lewes
and Emperours, it is meete and requisite
that they shoulde suffer and abide the selfe
same paines and punishments with them.
Where, if so bee wee looke vpon those,
that haue giuen their names unto Christe,
although they bee of a right iudgemente
as touching faith and religion, and also do
refreine themselues from the grosser sins
and superstitions, yet concurre there ma-
ny thinges in them, which deserue þ shar-
per kinde of discipline and chastizement.
For some blinded with the loue of this
worlde, couet after honours and riches, o-
ther some hauing too good an opinion of
themselues are made secure and carelesse,
others there be that become slaues to their
affections, and followe without measure
their owne lustes and pleasures. As
therefore it is necessarie that these shoulde
bee

The io. Sermon of

2. Pet. 4.

Luke. 21.
1. Thes. 4

The vse of
Strange tokēs.

hee hydeled and prouoked to a more seruent desire of Godlinesse, so the iustice of God requireth, that in punishing the sins of the wicked worlde, hee shoulde begin first with his owne house, least hee might seeme to allow those things in his owne, which hee so seuerely punisheth in others. No man therefore hath any cause to complaine of G D D. For in as muche as the state and condition of the worlde will bee always alike, it is good reason also that the same shoulde be vexed with the like punishments and afflictions, vntill that great day of the Lorde appeare, which as it wyll bee terrible to the wicked as the Prophete signifieth, so will the same bee toyfull to the Godly, and bryng vnto them their full and perfect redemption. Heereby are confuted the Chiliaxes, and as many as in these dayes doe restore againe their dotages, whylest they promise to themselves a certayne golden worlde vpon earth. And withall the goodnessse of G D Dis to bee obserued, who before hee bring foorth the punishments, which wee haue deserued, is accustomed to forwarne

warne vs not onely by his word, but also to awake vs by signes and wonders. Examples of this sorte are extant in the histories of all ages, and as wee saide suen nowe, there appeare great store of them in these dayes. It shall bee our partes, to bee moued with these thinges, and to flie vnto Christe Iesus, who will giue saluation to all that call vpon his name, as shall bee saide in the Sermon fo-
lowing. To him bee giuen blessing, honour, glory and dominion for euer and euer. Amen.

Sermon ii.

32 **B**ut whosoeuer shall call on the *The text,*
name of Lorde, shall bee sauied: for in mount Zion, and in Ierusalem
shalbe deliuernace, as the Lorde hath
saide, and in the remnant, whome the
Lorde shall call.

Our Lord Jesus Christ is the vniuersal redeemer, not only of those & vse of this
that after his incarnation beleeued present place.

The II. Sermon of

*Ioan. 8.
Apoc. 13.*

in him, but also of all those, that imbracing the auncient promises, haue reposed the hope and confidence of their saluation in him alone. This hee himselfe witnesseth, when as hee saith, that Abraham saw his day, and reioyced in it. And Iohn calleth him the Lambe of God, which was slaine from the beginning of the worlde, þis whose merit reacheth vnto all those þ haue euuen from the first beginning of the worlde beleued in him. Therefore all the Propheteſ are wont to propheteſie of Christ, and in him they fixe the foundation of all other promises. This thing doth Ioel alio. For after hee had promiſed that God woulde deliuer his people from the handes of the Assyrians, foorthwith by way of confirmation hee addeth an euident propheteſie of Christ, who haung accomplished the worke of our redemption, shoulde ſende foorth his ſpirite, & ſpreade abroad his kingdome by the Goſpell vnto all nations. But because alſo hee foresaw the wickednesse of þ Lewes and other people, wherof the greater part despileth and rejecteth Christ, hee denounced vnto theſe likewiſe, gods wrath & horrible

rrible punishments. Hereto note he annexeth the third part of this prophesie, wherein hee instructeth those, that are desirous to escape the sayde dangers, and wherall in fewe wordes comprehendeth the whole order of our saluation. Where appeareth a wonderfull token of Gods goodnes, who in the middest of our afflictions doth so mercifull shewe unto vs a way of escaping. For the selfesame thing doth Moses in the Law, where after most Levit. 26. greeuous threateninges, hee addreth a comfortable doctrine as touching the true conversion unto God. The like order doe the Luk. 21. Prophets obserue, and also Christ and the 1. Tim 4. &c. Apostles, when as they instructe of the most troublesome state of the latter times. It shall be our parts therefore, to acknowledge this fatherly care of God for vs, and to obey his precepts, &c.

But as touching the wordes of the Prophet, first he teacheth the maner and waye, whereby men may prouide for themselves among so greate dangers, saying: But whosoever shall call on the name of the Lord shall be saved. And so hee instructeth this sentence with that which went be-

L. 107

The waye,
whereby men
may prouide
for themselves
in aduersitie.

The ii. Sermon of

foxe in so much that it is to bee taken not without a singuler force and emphasis. For it is all one, as if he had sayd . Howsoever the whole world is troubled , and the signes of Gods wrath do every where appeare, yet these things ought by no means to abash the godly. For whosoever in the meane time shal cal vpon the name of the Lord, shal find him to be their deliuener & redeemer. Paule citeth this place in a cause of great weight, where hee auoucheth the calling of the Gentiles against the Iewes: wherefore every part thereof is deligently to be discussed of vs.

Rom. 10.

The way of
Saluation is
promised vni-

maner of saluation is prescribed. But (sayth he) whosoever shall call on the name of the Lord. &c. This promise therefore reuersally to all cheth vnto al, so far forth þ neither the difference of nation, nor sexe, nor state or degree shal exclude or debarre any. So Paule expoundeth this place, when as by it he proueth the calling of the Gentiles , and teacheth that the preaching of the Gospel belongeth also vnto them . For hee sayth: There is no difference either of Iewe or Grecian. For there is one Lord of al riche vnto all that call vpon him. For whosoe-

uer shall cal on the name of the Lord shal
be saued. And in another place. Glory ho-
nour and peace to euery one that doeth *Rom. 3.*

good, to the Iewe first, & also to the Gre-
cian: For there is no respect of persons
with God. Whether also belongeth that
saying of Peter, speaking to like effect:
I perceiue in very deede that there is no
respect of persons with God, but in every
nation, he that feareth him, and worketh
righteousnes, is accepted of him. Yea and
the Scripture also maketh the promises
of saluation bniuersal, to the end that eue-
ry man may apply the same vnto himselfe,
and conceiue by them a sure and certaine
hope of saluation. These thinges do com-
mend and set foorth the goodnes and boun-
ty of God, and bring with them a most ef-
fectuall coynfort in temptations: and with-
all doe admonish vs of our duetie, that wee
also without any eniuious respect of per-
sons, should embrase those with Christian
loue and charitie, whome the fellowship of
one sayth hath ioyned & knit together with
vs, and vpon whom God pourely forch his
fauour with so great liberalitie.

The way of
saluation is
assigned to
invocation,

Decondarily h[er]e sheweth wh[ich]e those

The ii. Sermon of

Should doe that desire to be saued, when he
sayth. They that call vpon the name of
the Lord . Hereunto agreeeth the whole
Scripture, which assigneth vnto vs every
where the port of saluation in the calling
vpon and iuuocation of the Lord.

Psal. 50. 145
and 34.

Certes the Lord himselfe in the Psalmes
sayth : Call vpon mee in the daye of thy
trouble, and I will deliuere thee. Also: He
is neere vnto all that call vpon him. And
agayne : The eyes of the Lords are ouer
the righteous, and his eares are open vnto
their prayers. Saluation therefore is to
be sought for, from without vs, and nothing
to be attributed vnto mans strength . For
if it were eicher in our selues or might bee
attained by our owne strength, wee shoulde
then haue no neede of iuuocation. For see-
ing iuuocation belongeth onely vnto God,

Saluatiō is at- it remayneth that all sauing health is to be
tributed vnto sought and hoped for in him alone . Howbe-
iūocation by it wee must marke that saluation is promi-
ssō offaith, sed to iuuocation, not for the very wooanke
of prayer, but rather for the faythes sake,
out of which true iuuocation springeth.
Paulc giuech an inkling of this, when to
the same effect he inferreth : Howe shall
they

they call vpon him, in whom they haue
not beleeved: For as none craueth ayde
of a man, vnlesse hee be perswaded that he
both can and will helpe hym: so no man cal-
leth vpon God that hath not alreadye con-
ceyued an vndoubted hope and assurance of
his wil and power. This the Prophet mea-
neth, when as hee plainly expresteth the
maker of invocation. For why? he doeth
not simply require them to call vpon the
Lord him selfe, but vpon the names of the
Lord: teaching thereby, what the true ma-
ner of praying is, and whence the confidencie confidence of
of prayer ought to be conceiued; for in very praying.
deede God hath no name, whereby his na-
ture may be compreended or declared. In
consideration whereof to Iacob in times
past, enquiring after his name, hee sayde:
Why askest thou for my name? And so *Genes.33.*
Moses demaunding the same question, hee
answered: I am that I am. Wherfore the *Exod.3.*
Scripture speaking of God after the fa-
tion of men, calleth all that his name,
whereby he may be knowne: as namely his
goodnes, mercy, truthe, wisedome, omnipo-
tencie, justice, and if there be any other ti-
tles like unto these, which are partly ga-

The 11. Sermon of

thered out of his word, and partly out of his workes. This thing God himself teacheth, whē as to Moses, desirous to see him, he hea
peth by a sort of words, whereby hee deser-
bed his owne nature saying, The Lord, the
Lord, strong, merciful, and gratiouſ, slow
to anger, and abundant in goodnes and
truth, reſeruing mercy for thouſandes,
forgiuing iniquitie, transgression & ſinne
and not making the wicked innocent, vi-
ſiting the iniquitie of the fathers vpon the
children, & vpon childrens children, &c.
But ſo as much as all theſe thinges are
found eſpecially in the ſonne of God, Iu-
ſus Christ who is therfore called the bright-
neſs of his glory and the expreſſe image of
his ſubſtance, the ſame alſo is the verye
true name of G D D, in and by which
iuitation ought to be made. Of this
thing God hūnſelſe adiemoniſheth, when as
he witnesseth of him from heauen, That he
is his dearely beloved ſonne in whom he
is well pleased. And he himſelſe in the Gos-
pelle, when he had ſayd that he was the way
by whiche wee come vnto the father,
immediately addeth: Verily I ſay vnto you
whatſoever ye shall ask the father in my
name

Exod. 34.

Heb. 1.

Mat. 5. 17.

Iohn. 14. 16.

name, he will give it vnto you. For which *Heb. 14.4*
 cause Paul affirmeth þ same to be our altar,
 by whom we may offer vp the sacrifice of
 praise: yea and he testifieth that by him we
 haue accesse and entrance to the throne of
 grace. Wherupon also that most ancient
 vsage of the Church preuailed, whereby
 prayers for the most part are ended in the
 name of Christ. Whiles therefore the pro-
 phet willeth vs to cal vpon the name of the
 Lord, he intyneth no other thing the fayth
 in Christ, which both commendeth vs vnto
 God, and also maketh our prayers graceful
 and acceptable vnto him. But he expresseth
 this fayth by the name of iuocation, least
 we should imagine a dumbe and ydole fayth.
 These thinges serue for our consolation &
 doe meruelously confirme our confidence
 in praying. So albeit we are vnbwoorthe
 (as we must needs confesse) þ God shoule
 heare vs, yet cannot he passe ouer our pray-
 ers with deafe eare, when wee bring before
 hym his sonne Christ, which of him is made
 vnto vs righteousnes, and satisfaction.

This confidence is increased by the
 fruit of iuocation, which the Prophet ad-
 deth in the chirde place. For hee saith:

I.Corin. 1.8

The fruite of
 the iuocatio-
 n of fayth.

The 11. Sermon of

Whosoeuer calleth on the name of the Lorde shall be saued or deliuered. Hee he seth the word of sauing or deliuering, to the end he might shew that saluation shoulde happen even unto those also that seemed alreadie to be utterly perished, yea and quite fallen frō al hope. There are many exāples of this sorte to be found. For hicher belongeth that which is written of the children of Israel, crying out at the redde Sea with infinite thinges beside, that happened vnto them whilest they were in the wilderness. And in the time of the Judges wee reads that they were heard and deliuered, as ofte as they cryed vnto the Lorde. David in like manner as hee confesseth himselfe to be hearde oftentimes, so heareth hee together very many examples of them, whome God deliuered when they called for his ayde. But especially this ought to be transferred to the safetie and preferment of Soules, the certaintie whereof is here proved and declared, for they that faithfully call upon God through Christ, receive in him remission of their sinnes.

W^erewhere sinnes cease or bee abollisched, sheweth the wrath and punishments of

God

Exod. I. 4.

Psal. 107.

107.
108.

God, which shewe from sinnes, must of ned
cessite ceasse likewise. Whereupon trus
and persecc sorerie falloweth, which hath no
maner of neede of any thing to be added to
it. These thinges teach vs what we ought
to doe at this day. The tokens of Gods
wrath doe every where appeare, and all
sortes of calamities breake in on every side,
which Christ and the Apostles fore tolde,
should come to passe in the last time. Ma-
ny there be that acknowledge these thinges
and consult by what meanes the dangers
may be auoyded. But holw bayne their con-
sultations are, which challenge to themselves
the chiese prayse of wisdom, the event and
successe of thinges doeth abundantly
prooue.

Let vs therefore (omitting our owne
reasons and deuices) goe that waye to
warke, whiche the holy Ghoste prescri-
beth in this place. For in as muche
as it leameth uppon the promise of GOD,
who is the trush it selfe, we can by no
meanes erre or goe astray. Let vs ac-
knowleage our sinnes, and casting away
all confidence of our owne woorkes, let

The ii. Sermon of M

vs implore and call for the grace of God alone through Christ Jesus, who as he hath reconciled his father unto vs, so also worketh he true repentance in those, whome he regenerateth by his spirit, &c.

A confirmation of the promise comprehending the whole order of salvation,

But he maketh a further confirmation of that which he sayd, when he addeth: For in mount Sion, and in Hierusalem shal be deliurance, as the Lord hath sayd, that is to say, albeit the church may seeme euен now to be utterly perislied yet in Siō shall salvation be had, & there agayne shal be gathered togither the remnantes, whiche the Lord haluing chosen from everlasting shall call by his Gospell, as he hath promised, And these promises are euery where extant in the prophets. God doubleesse had sayd to David as touching Hierusalem, þ the same shoulde be his rest, & concerning the remnantes to be saued Esay expressely speaketh. And to these certes the histories agree very well. For this war of the Assyrians being ended the church vnder Ezechias flourished notably by þ space of fifteen yeres together, further albeit the people falling againe vnto wickednes their citie was of

Psal. 123.
Esay. 10.

the

the Chaldeans together with their temple
utterly burned and consumed, yet after they
they were returned from Babylon they
builded agayn and reedified their citie and
temple, & there at length by the Apostles *Esay. 2.*
the church beganne to be gathered, and the
word of the Lord comming out of Sion in
a very shorte space spread ouer the whole
world. We are admonished here that salua- *Saluation on*
tion is to be foud only & alone in þ church, a ly to be had
type & figure wherof in times past was Ie- *in the church,*
rusale ð was situate vpõ mount Siō famous
& renowned through þ temple of þ Lord,
for that these thinges are not to bee taken
literally or according to the sense of þ
letter, that we should tye the grace of God
and our salvation to the terrestriall Sion
and Hierusalem, it appeareth abundantly
by this, that Christ called the same citie af-
terward a denne of theenes, and threatened
vengeance unto it, such as was never shew-
ed the like since the foundation of þ world.
These promises therefore ought to be ex-
tended to the church, in the bosome wherof
doe lye safe, as many as shall haue recourse *Luke. 19.*
hato it. For there the Sparrowes *Psal. 48.*
sittide a nele, and ther's the Swallowes lape *Psal. 84.*
C. 149. *they*

*Mich. 4.**Math. 21.**23. 24.**Psal. 48.**Psal. 84.*

The ii. Sermon of

their yong ones: because there flourishesthe
merit of Jesus Christ, who offering him-
selfe on mount Sion for our sinnes, hath
pacified God his father toward vs. This
Church shall alwayes endure, howsoeuer
the world storne and rage. For why? it
can by no meanes reele or stagger, because
it is grounded vpon Christ, which is the
rocke, against whom the gates of hell shall
neuer preuayle, and who hath promised
himselfe to be present with vs, euen vnto
the end of the worlde. It behoueth vs ther-
fore to haue an eye vnto these promises, if
at any time we be tempted, and not to mea-
sure the stabilitie of the Church, or the cer-
taintie of our salvation, after the attempts
and enterprises of this worlde.

*Matt. 16. &
28.*
Saluation be-
longeth to the
elect.

But wee haue to marke with singular
diligence, vnto whom that salvation belong-
eth, that God hath prepared in Sion.
Namely, to the remans whom the Lord
shall call. He nameth these expressely, to
intent he might exclude hypocrites, which
trust in the merites of their owne workes,
and to the end he might shewe vnto vs
the foundation of salvation only and alone
in the grace and fauour of God. For we
haue

haue beene all of vs subiect vnto sinne, and
by reason of sinne to euer lasting damnati- *Rom. 5.*
on, and haue beene destitute of the glory of
God: in so muche that if the Lorde had noe
reserved vnto vs certayne small remnantes
we shoulde haue beene as Sodome, and *Esa. 1.*
shoulde haue beeene like vnto Gomorrah.

These remnantes hee hath chosen by his e-
uerlasting purpose before this worlde was
made, and the same moxevuer, when it pleas- *Epes. 1.*
seth him, hee calleth, and being called iusti-
fiech them, and beeing iustified glorifieth *Rom. 8.*
them, as Paule teacheth. To these Da-
uid consenteth, who compyzing the whole *Psa. 65.*
order of our saluation in the selfesame
heades, sayth: Wicked deeds haue preua-
led agaynst vs, But thou wilt be mercisfull
vnto our transgressions: Blessed is hee,
whom thou choosest, and causest to come
to thee: hee shall dwell in thy courtes; and
shal be satisfied with the pleasures of thine
house, euен of thy holy temple. For so
much the reuore as out of the corrupt malle
of mankind some are saued, that is only by
meere grace, by the which wee are elected
in Christ: and by this it commeth to passe,
that like as in times past, when the Tyr-
ants

The ii. Sermon of

rant of the Assyrians wasted & destroyed all
þ euer was both far & neere, God sauued his
people in Hierusalē: euен so in all ages hee
deliuereþ his out of the snares of the Di-
uel, & by þ preaching of the Gospel calleþ
the into þ fellowship of his church, & maketh
them partakers of saluaciō in Christ. In
þ meane season þ wordes of remnances &
reliques betokē þ fewenesse of beleeuers,

The fewenesse which if they be compared with the multi-
tude of þ ungodly, may be accounted very
few, as we are admonished euery where in
þ scriptures. Christ verily calleþ his a little
flocke, & he saith þ many are indeed called,
but few chosen, w̄ doe passe by þ strait gate
into þ kingdōe of God. There is no cause
therfore why we should be moued at this
day with þ slanders of such, as do cast in our
teeth þ fewnes of the þ beleuee þ Gaspel, &
gloriosly basit of þ gay shew of their owne
party. Neither also let vs hearkē unto those

Saint Paul to the Thessalonians
þ concēd & auouch þ euery man may be sa-
ued in & by his own religiō. For in þ church
onely salvation betideth vnto þ elect & cho-
sen, who being called by þ gospel apprehēd
& embrāce Christ Iesus, without whō there
is no name, wherein men may be saued, To
him

Actes. 2.

him therfore be giuen blessing, honour, glory and dominion for euer and euer, Amen.

Chap. 3. Sermon. 12.

Of the judgments of God agaynst the enemies of his people.

1 **F**or behold in those daies , and in that time, when I shal bring again the captitutie of Iuda and Hierusalem.

2 I wil also gather al nations, and wil bring thē down into the valley of Iehosaphat, & will pleade with thē there for my people, and for my heritage Israel, whom they haue scattered amōg the nations, & parted my land.

3 And they haue cast lottes for my people, and haue giuen the childe for the harlot, & sold the damosell for wine , that they might drinke.

4 Yea, & what haue you to doe with me, O Tyrus & Sidon, & al the coastes of Palestina, wil ye render me a recōpence? & if ye recompece me, I wil swiftly and spedily render your recompence vpon your heade.

5 For ye haue takē my siluer & my gold, and hauē caried into your Temples my goodly and pleasant thinges,

6 The children also of Iuda and the
children of Hierusalem haue you sold vnto
to the Grecians, that yee might send the

The argumēt satre from their borders.

& vse of this present place.

The Prophet Ioch hath with many arguments and persuasions remonstrated the people of his time against the terrors of the Assyrian warre, and amongst other thinges he entreated a prophesie of Christes kingdome, to the end they might understand that God can by no meanes neglect that nation, of whom it behoued the promised redeemer of mankind to be borne, who shoulde spreade & boade his kingdome through the whole world. And upon that occasion he entreated of the most perillous estate of latey tyme, and withall instructed the godly with holosome counsell, unto whom hee promised a most sure hauen & refuge of salvacion in the Church. But whilst he propounded these thinges, the faulch of a number was not a litle tempced, when they saw the power of the Assyrians to be in a manner invincible, & þnere nations had either cōspired, or otherwise taken part with them. Wherefore by way of confirmation, he entreated noþe more

more largely of the punishmentes of their
enemites, to the intent he might shew, that
there shoulde nothing let, but that GOD
woulde restore them into libertie. These
thinges ought so to bee considered of vs,
that wee may gather from hence a gene-
rall doctrine and consolation against the
attempts as well of our exterior as domes-
sticall enemies. For God is euermore
like unto himselfe, and as hee in times past
defended his cause of his people & Church;
so also will hee not neglect the same at
this day, yea and they shall seele Christ to
bee their judge, that wil not acknowledge
him to bee their Saviour.

First hee dealeth with the outward enemies, such as at that time were the As-
syrians: and the summe of the wonder-
fulnes: I will not onely deliver you from outward en-
emyes such punishmentes as their dedees
have deserved. And that the credite of
the promise might be greater and more
certaine, hee toucheth diligently all the
circumstances of the whole busynesse. For
beginning with the time: In thos dayes

The 12. Sermon of M

(saith hee) and in that time, when I shall bring againe the captiuicte of Iuda and Ierusalem, &c. The captiuicte hee calleth partly the said Assyrian warre, wherein they were shut vp as captiues and prisoneers, so as no hope of deliuernace appeared: and partly that miserie, whiche they should at the length suffer in Babylō. And because it seemede scarce possible, þ any man should bee deliuered frō the tyranny of so mightie & puissant enemies, he declareth þ at the selfesame tyme þ same also shall be crushed & subuerced, to þ intent they might understand, þ this should be no let, but that they should be deliuered. But let vs remeber þ these things belong especially to the times of Christe, in whome is fulfilled in dede, whatsoeuer was shadowed long agoe by the deliuernace from the tyranny of the Assyrians or Babylonians. For we were all of vs captiues under the dominion of Sune and the Duyell. Therefore Christe came at the tyme appointed, and set vs at libertie. But forasmuche as no man can take away (as hee himselfe saith) the weapons of any strong man, except hee first binde him and strippē him: Christe also, that

Mar. 12.

that he might become our permanent and perfect saluation, hath subdued all the power of sinne and Satan, and likewise broken in pieces all those forces, which the Diuell used to hinder and let the common saluation of mankinde: Of which sort at that tyme were especially the Iewes and Romane Emperours, and at this day are such, as persecute the preaching of the Gospell with swoorde and fire. But seeing Christes time doeth still last and continue, and the same is to reigne in his Churche euen to the ende of the world, from hence also haue wee to fetche our conforte in these dayes. For as hee by the preaching of the Gospell bringeth againe dayly the captiuicte of his people: So wyll hee in *psal. 26* all ages breake them in pieces with his yron Scepter, that refuse to obey and bowe downe their neckes vnto him.

But the Lorde himselfe goeth on, and sheweth what hee will doe, when hee saith: I will gather all nations, and bryng them downe into the valley of <sup>God is the re-
uenger of his</sup> people. Iehosophat, and there I will pleade with them, &c. In which wordes he protesteth, that he will be the deliuerer of his people.

The 12. Sermon of

and they haue every of them a certaine
force or Emphasis. I will gather (sayth
hee) all nations. As though hee shoulde
say, They nowe conspire and flocke toge-
ther against mee, and trusting to their
owne multitude and power, thinke to
bring every thing to passe as they list
themselves. But I will gather them to-
gether for an other ende and purpose, &
will carry them eu'en against their willes
whither they woulde not: namely into
the valley of Ichosopat, and there will I
reason the matter with them, there shall
they render an account of their doinges,
and suffer the punishmentes, which they
haue deserued. And hee calleth the
valley of Ichosopat appellatiuely the
iudgement it selfe. For Ichosopat in
Hebrwe is the same, that the Latines say,
Dominus iudicat, and wee in Englishe,
The Lorde iudgeth. But hee woulde
use this worde, as though hee had appoin-
ted a place certaine, that so he might bring
backe to remembrance the auncient histo-
rie, and shewe, that it woulde bee a very
rash matter for hym to bring to passe, that
which heere hee promiseth. For at what
cume

time many nations had conspired against ^{2. Chro. 20.} king Iehosopat, whose power seemed to bee vnuanquishable, it came to passe by the singular benefite of God, that they falling out among themselues were slaine and enriched the Iewes with their spoyles. Hee woulde haue them therefore to be mindful of this example, and not to thinke that Gods power is nowe spent or exhausted, who in times past coulde without any labour destroy euen most cruell and fierce enemies. And verily wee haue also to obserue and marke, that Gods iudgement is by no meanes remoued or taken away, although hee now and then suffer his enemies to range beyond their compasse. For hee beholdeþ their counsailes and enterpryses, and registreþ in his booke of reckoninges, whatsoeuer they doe and say. Againe, hee hath alreadie long since appointed the time and place of reuengement, neither can he want executioners of his iudgement, such hee is the Lorde of hostes, unto whome all creatures obey. Examples in Histories are every where met withall, which teache, howe haine and fruulous all their indeuours are, that seek

*I. Cor. 5.
Roma. 14.
Dan. 7. &c.*

The 12. Sermon of

to escape the iudgement of God. And what shall wee say to this: that in the last day all men muste bee summoned before the tribanall seate of Christ, that they may there receiue rewardes according to their deedes: Let vs bee mindfull of these thinges, and giuing our selues to the studie of godlinesse, keepe and hold fast a stedfast and vnshaken hope of saluation against the attempts of the wicked and vngodly.

God acknowledgeth the Church for his people & inheritance.

Further God expresseth the cause, for the which he will pleade, saying: For my people, and for mine heritage Israel. For so he nameth þ Iewes by reason of the covenant, whereby he had consecrated them unto him selfe, and withall admonisheth them by these titles, that howsoeuer they were priuie of their owne vnworthinesse, yet they shold not despayre: but haue respect to the promises of God, who woulde never forslake his owne inheritance and peculiar people. But we ought to transfer these things vnto our selues also, to the intent we may learne from hence, what they do, whosoever they are that persecute the Church of Christ. They thinke they rage against

against men of no valure or estimation, & somuch the more cruelly doe they take on with vs, because they suppose we are neither regarded of God nor men. But in the meane season they inuade and make ha-
uocke of Gods people, and of Gods inhe-
ritance, then the which the whole world
wolde hath nothing in like wise exel-
lent and gloriouse. For why? God maketh
so great account of his elect and chosen;
that hec woulde purchase them unto him
selfe, with the blood of his onely begotten
sonne, because there coulde no where bee
founde any other price sufficient: and fur-
ther hauing purchased them, hee allotted
them unto his sonnes for an inheritance, yea
he would haue them to be his spouse, which
he might make partaker of his heauenly
kingdom & of euerlasting happiness. They
are iniurious therefore not against men
but against God himselfe, as many as lay
violent handes upon his Church, and they
shall undoubtedly feele him to bee their
iudge & reueenger. For the threatening of God
is wel knowne, speaking by Zachary. He
that toucheh you, toucheth the apple of
mine eye, & by saying of Christ, Saule, said,

I. Pet. 1.
Act. 20.

Psal. 2.
Ephes. 5.

Zach. 1.

The 12. Sermon of

Act. 9.

why persecutest thou mee? Which as they strike a terror unto the wicked, so are they a comfort to the godly, when they understand that God will bee a reuenger of their cause.

He declareth
the causes of
the punish-
ments.

But least God might seeme to haue taken any thing rashly in hande, hee rehearseth in order, what they had done against his people, and against his inheritance. First, they haue scattered them among all nations. For they had both led away the people, and dispearsed them throughout their prouinces, and also had brought of their own nation into the land of Israel to inhabite, according as the sacred historie evidently testifieth of Salmanazar: and that Sennacherib the tyrant attempted the like, it may appeare by the wordes of Rabshakeh, wherewith hee sollicited them of Jerusalem to surrender their Citie. And this doeth the Lord obiect unto them as a great and heynous crime, when yet notwithstanding Sennacherib chieflie gloriesth heerein, that hee had remoued the boundes of kingdomes and nations. And because it is plaine that God hath appointed to every people, their

2. King. 17.

Esay. 36.

Esa. 10.

Act. 17.

Deut. 32.

their severall limites and borders, they sin
in like maner, whosoever without great
and vrgent cause inuade the countreis and
dominions of other. Albeit the Prophete
doth not heere onely accuse this kinde of
inuistice and crueltie, but also the vngodli-
nes, wherby they both prophaned the peo-
ple consecrated vnto God, and also the
lande that was the seate of his worship.
Whiche selfesame thing (in effect) doe the
persecutors in these dayes, when as they
compell the professours of Christe to deny
the faith, & to set vp idolatrie in those pla-
ces, where the Gospel was taught before.
Moreover, they haue cast lottes for my
people. And so he betokeneth an extreem
contempt, and that they accounted them
for most vile, whomsoever they tooke in
that battaille . Hee addeth: And they
haue given the childe for the harlot, and
haue solde the damosell for wine, The
former member may be taken two waies,
that wee may understande them either to
haue abused the children to their abhomina-
ble lust, or els to haue giuen them for
gifees to their harlots. But in the latter
member hee reprooueth their practise of

The 12. Sermon of

gluttonie and drunke[n]nesse : and wchall
putteth the Iewes in minde, howe iustly
they had hitherto suffered extremities, that
had so carelessly neglected Gods glory.

For doubtlesse a fearefull thing it is, if we
consider þ these things hapned to gods peo-
ple and inheritance, and euен then hap-
ned too, when God yet acknowledgēd the
for his owne people. But the like thinges
intimes past the Christians also suffered, &
at this day in some places they are faine to
suffer the selfe same. Wlee ought not
therfore to bee offended, but rather to con-
sider of the faulees and corruptions of the
Church, whitch it behoucht by this meanes
to bee corrected and restrained.

In the meane time heere also are expressed the
maners and practises of the enimies and
persecutors of the Church. They will
seeme, as though they handled gods cause,
& were desirous to preserue & defend reli-
gion : when commonly beeing giuen to
most foule and filthie pleasures, they run
headlong through a desperate and insati-
able libertie into all kinde of lust and vil-
ianie. Such wee reade were intimes

past

pass the Herodes, the Neroes, the Domitians and many other. Such also in these dayes are seene to be the Romish Bishops togeather with their protectors and defenders, and the whole rabble in a maner of the anointed and shauen crewe, who when they burne with an vnquenchable practise of dice play, venerie, and gluttonie, and are not ashamed of any enormtie whatsoeuer: yet forsooth will bee counted the onely patrons and defenders of Gods glory and religion. But euuen they also shall feele at the length, what it is to mocke God, and the Church of Christe. And these things bee spoken as touching the outwardre enemis.

He passeth now to the neighbour nations of the Iewes, which in the time of the Assyrian warre, toyued themselvrs with their enemies, whē before they were either messticall and their subjects, or els by leagues & lawes of friendship bound and united vnto them. For it is euident that the Philistines were subdued by Dauid, and that the Tyrians were confederate with Dauid and Salomon. And they forsooth (namely the Philistines) thought they had nowe occasion

He thretneth
to their do-
mesticall and
neighborlike
enemis.

The 12. Sermon of

occasion giuen them, wherby they mought
reuenge their olde wronges : but these o-
ther (I meane the Tyrians) bewayed the
lighenesse and inconstancy of their minds,
when as they became enimies vnto them
in aduersitie, whose partes they had taken
before in prosperitie. But they are an ex-
ample or figure of the domestical & home-
bredde enemies of the Church, who either
against their willes, or allured by the suc-
cess of happy conclusions, doe for a time
counterfet the loue of true religion, but at
last assoone as occasion is giuen bewray
the priuie payson of their stomackes. Of
which sort seeing there is nowe every
where a huge nûber, that ought diligent-
ly to bee marked, that the Lord denoun-
ceth heere vnto these. Yea, and what haue
you to doe with mee (saith hee) O Tyre
& Sidon, and all the coastes of Palestina?
As though hee shoulde say, Goe to, admic
the Assyrians had some cause of warre a-
gainst mee, or at least coulde pretende
some excuse, that they beeing farre off
from my lande, were also voide and de-
stitute of the knowledge of my lawes &
manner of my true worship. But tell me,
what

What moued you, to ioyne your selues
vnto these, and to bee drawnen into the
societie of the battaile? What, will yee
render mee a recompence? that is to say,
have yee suffered any iniurie by me, that
might deserue such a recompence? Cer-
tainely you can allcadge no such matter,
when rather yee owe thankes vnto mee,
who woulde haue you to be my people,
or my cōfederats or subiects, that by this
occasiō ye might come to the knowledge
of the true faith and saluation. But goe
to, seeing it liketh you so well, it will bee
avery easie matter for me, to recompēce
you vpon your head, according as you
haue deserued. The summe therefore
and effect of the accusation is this, name-
ly that they rashly and prouoked with no
wrong or iniurie at all, had rySEN and re-
belled against the people of GOD,
etc.

And by this example are expressed and
laide open the maners of the bothe sticall,
or housholde enemies of the Churche, who
are for a time compelled to forſake their
superstitions and most vile trades of li-
ving, and to submit themselues to the disci-
pline

The 12. Sermon of

pline of the Gospel. They feigne a loue of
the truth, as long as the truth hath the vp-
per hand. But in the meane while, there
remaineth deepe settled in their minde, a
hatred of Christe and a loue of their Pope
so kinde: yea & they thinke themselves very
heynously and intollerably dealt withall,
and therefore vpon occasion giuen they
rise vp, that they may followe and pursue
the same their title and quarrell to the ve-
ternost. Examples of this sorte we haue
seene many in our time, which because
they are well knownen vnto all, shall not
neede to bee any longer stood vpon. Let
vs consider, that God permittech these
thinges vnto the wicked for our sakes,
who for the most part doe ouer mildly
and gently handle such men, yea euен fil-
thily flatter them, whilste either we seeke
by carnall wisedome to winne them, or els
in seeking againe by them, forget our du-
ties vnto God, &c.

He laiceth opē
the sinnes of
the said par-
ticulars.

But hee recounteth also the sinnes of
these men, and in two kindes comprehen-
deth all, wherein they chiefly offend:
First, yee haue taken my siluer
and

and my golde, &c. Hee accuseth them
of Sacriledge, and howe they had wicked-
ly taken away perforce the riches conse-
crated vnto him, and had carried them in-
to their temples or pallaces, where they
abused them eyther to superstition, or to ri-
ot and superfluitie as they listed theselues.
Secondly, yee haue solde the children of
Iuda and Ierusalem vnto the Grecians,
or vnto forreigne nations, that beeing
banished farre off from their countrie,
they might be void of all hope of return.
Both these sinnes reigne openly at this
day, For after that the Romishe Bishops
haue once vsurped to themselues the go-
uernement of the Church, by and by they
conuert the goods of the Church, which a-
foretime were consecrated vnto God and
his seruice, partly into superstitions, & parti-
ly to the maintenance of their own poissyn-
and prodigalitie. And albeit their sacri-
legious boldnesse bee euery where repro-
ued by the light of the Gospell, yet want
there not false Gospellers, which catching
the saide goods out of their clawes do not
restore the to þ Church, but either scrape
the together to þ common bancke, or els
challenge

The 13. Sermon of

challenge them priuately to themselues, that they may the more inordinately revel and make good cheere. Either of these forces haue their colours, whereby they excuse their iniquicie, and the true children of Iuda, which accuse and finde fault with these thinges, they eyther cast into exile, or kill them with sworde and fire, that so they may cease to bee troublesome vnto them. But let these men remember, that this is Gods golde and siluer, who will not suffer their boldenesse to goe unpunished, as shal appeare in the Sermon following. In meane time, let vs also bee mindfull of these thinges, and paciently take this unhappy lot and condition of the Churche, trutting onely in Christe Iesu, who will never suffer his owne cause to quicke. To him bee giuen blessing, honour, glory and dominion for euer and euer, Amen.

Sermon.13.

The text. 7 **B**ehold, I wil raise them out of the place, where yee haue sold them, and will render your reward vpon your owne head.

8 And

8 And I will sell your sonnes and your
daughters into the hand of the children
of Iuda, and they shall sell them to the
Saboes, to a people farre off: for the Lord
himselfe hath spoken it.

9 Publish this among the Gentiles,
prepare warre, wake vp the mightie men,
let all the men of warre drawe neare, &
come vp.

10 Breake your plough shares into
swordes, and your sickles into speares:
let him that is weake, say, I am a strong
champion.

11 Assemble your serues, and come al
ye heathen and gather your serues togi-
ther rounde about: there shall the Lord
cast downe thy mightie men.

12 Let the heathen be wakened, and
come vp to the valley of Iehosophat: for
there will I sit to iudge all the heathen
rounde about.

13 Put in your sickles, for the harwest
is ripe, come, get you down, for the wine
presse is full: yea, the presses runne ouer,
for their wickednes is great.

14 O multitude, O multitude, come
into the valley of threshing, for the daye

The 13. Sermon of

of the Lorde is neere in the valley of
threshing. ¶ 15. The Sunne and Moone shall bee
darkened, and the Starres shall withdraw
their sight.

The argumēt
& vse of this
present place.

Albeit God loueth deirly his church,
& wil haue it to be perpetually pre-
serued, yet suffereth he the same to
be diuersely exercized and afflicted
vnder wicked & vngodly enemies, so farre
forth that the godlye sometimes thinke
themselues to be forsaken of him, and the
wicked promise to themselues perpetuall
successe. Heere therefore we haue need as
well of diligent doctrine as consolation,
to the end we may perceiue these thinges
to come to passe by the iust iudge-
ment of God, who chastineth his that they
may be saued, and finally rendzeth to the
wicked according to their deseris. Hicher
to maketh the last part of Ioc. For hee so
comforteth the people of his time against
terrors of the Assyrian warre, that
looke what he sayth vnto them ought to be
applied vnto al ages. And of late forsooth
he promised in generall, that God woulde
take in hand the cause of his people against
their

their enemies, whose crueltie and pride he declared at large. But now hee diligently describeth the iudgement of god which hāgeth in like manner over the heads of al those that in these dayes irritate the sayd auncient enemies of the church. Let vs therefore consider every thing in order.

First, he threatneth unto them Takions Law, that is, such payne, such punishment; or, so doe, so haue, and declareth that there shal nothing let, but that he wil delivere his people. For he accused the before that they had sold the children of Iuda to the Christians, and to a people farre off. Therefore he inferreth: Beholde, I will rayse them out of the place, &c. As though he shoule say, You in deede goe about to scatter my people, so as no hope of restitution should be left vnto them. But you shal never bring this to passe! For albeit it may seem a thing impossible, that they should ever returne to their owne country: yet will I rayse them vp, and gathering them together out of all places, bring them backe againe. And as for you I wil rewarde you according to your de-fectes, and that vpon your owne heade.

But I wil sel your sonnes & your daughteres into the hand of the children of Iuda, who shall also sell them to the Sabaeans and to other nations a farre off.
 Hee addeth by way of confirmation : For the Lord himselfe hath spoken it. But yet we never reade, that the Tyrians and Sidonians and other the enemies of the Iewes were sold by the Iewes themselves. Yet so the Lord speaketh, that these thinges should happen unto them, by reason of þ disloyaltie and crueltie, which they had used agaynst the Iewes. The execution therfore of Gods iudgement is attributed to the Iewes, for as much as God woulde sende it, to reuenge the injuries offred unto his people. But these thinges were fulfilled, when the selfsame Assyrians & Chaldeans, which had afflicted þ Iewes, did also within a while after subdue and ouerrunne these nations , togither with other the neare

Esa. 14. & 32 neighbours of the Iewes, as we may see in the sermons of Esay, Jeremic, and Ezechiel. Neuerthelesse these thinges ought chiefly to be referred to the times of Christ, who as he hath gathered together in one the children of God, which were before dispersed

Iere. 47.

Ezech. 29.

27. 28.

Joan. 11.

sed and solde vnder sinne: so taketh hee
most greeuous punishments vpon the wic-
ked enemies of his church, wherof the
Iewes first of all tasted. For when these
had after a sorte sold Christ, and shamefally
denied him before Pilate, God solde them
also into the handes of the Romanes, and
scattered them throughout the whole
worlde, so as the tokenes of Gods wrath
are every where seene in them. The like
happened not long after to the Romanes,
whom God solde into the handes of the
Gotthes, Vandalles, Heruliens, and other
most cruell nations; when they had once
armid themselves against Christ, neither is
it to be doubted, but that all they also are to
cast of the selfesame cup in these dayes, that
are false and iniurious against the church.
And withall let the alsa obserue this thing
whosoever beside the cause of religion,
live by oppression of the poore, sheddynge of
bloode, and by rauine and extortion, sucht
as are those, that aduerting themselues vpon
mercenary iwarfare, like their chiefe
mayse in this, if they may spoyle, kill, and
destroy as maner as is possible. Well,
God will one day punishe their wicked dealing

*Matt. 7.**Apoc. 13.*

The wicked
and vngodly
destroy them-
selves with fi-
ring one a-
gainst ano-
ther.

dealing: neither will Christ bee founde
false, who sayde sometyme . With what
measure yee mete, with the selfesame shal
others also mete vnto you. Agayne , Hie
that leadeth into captiuitie , goeth into
captiuitie. He that killeth with the sword,
shall perish with the sword. These things
are approued by the examples of all ages,
so as wee haue byno meanes to doubt of
the truthe of them. & truste in them.

But forasmuch as God punishest the
wickednes of the world with divers and
sundry penalties, he now expressly shew-
eth what punishment he would use against
them: namely warre, which in maner of an
herault, he denounceith with many greves
and weightie woordes ; to the intent hee
might both awaken the carelesse contem-
ners of Gods iudgements, and also min-
ister hope and comfort to the godly , who
thoght it would sharbe ouer come to passe,
that these nations shold be punished, which
as they were most mighty and prouesse, so
also did they as stubborne defend their si-
petitions against the church of God. Hie
publikely therfore denounceith warre vpon
them, & whiles he raiseth vp al nations, he
sheweth

þeþer it woule come to passe, that al the
whole worlde shoulde be troubled, and that
they shoulde fall by wounding one of ano-
ther, that had now conspired to the destruc-
tioñ of Gods people. Publish (sayth he) this
among the Gentiles. For god is the Lord
of all nations, Sanctifie & prepare warre
by which speech he signifieth, þt this warre
should be accomplished by the furtherance
and assistance of God, albeit the prophane
Gentiles understood not so much: & with-
al he comendeth unto them an earnest care &
endeavour to go through with it. Waken
also at the mightie & valiant men, & let
as many as are furnished with any marti-
all prawesse draw neare, & come vp. Yea
breake your plough shares into swordes,
& your siethes into speares. And thus he
expresseth the incessant practise of warring,
which should bring with it a forgetfulnes
of husbandry and of all other busynesses,
which are woule to florishe in the tyme of
peace. For Esay by diuerse speeches ex-
presseth the exercise of peace, when prophe-
tising of the kingdome of Christ
hee sayeth : They shall breake
their

Esay. 2.

their swordes into mattockes, and theyr speares into scythes, &c. Hereunto ioel addeth: Hee that is weake, let him say I am a strong champion; & let him shew himselfe couragious in executing Gods iudgement. What neede many wordes? Assemble your selues and come together all ye heathen rounde about. The cause: For the Lord shall there(namely in the sightes of his Church) cast downe all the mightie men of the earth, that haue hitherto afflicted her. These things admou-

The Churche nish vs holme greatly. God careth for his how much it Churche. For as hee made all thinges for is set by of God.

this, and therefore prosecuteth all other creatures with his fauour, that they might doe service vnto her: So for the same his Churche hee preserueth kingdomes and common weales, to the end they might minister thinges necessary therunto, and agayne ouerthroweth those nations and kingdomes, whiche woulde haue his church banished and destroyed. For example the Sodomites whom God preserued a long time for Lot's sake, and delivered by Abraham from their enemies, but the same haue spake with fire from heauen: when Lot could

coulde no longer dwelle amongest them in
safetie. Likewise vpon Egyp, God pow-
red many hevies by Ioseph, when as hee
had appynted it the resting place of his
Church, but incontinently hee both most
greeuously afflited the land of the Egyp-
tians, and also destroyed their king with
his whole traine of horsemen, by a verye
fearefull and terrible iudgement, what
tyme they began to persecute his Church.
In like manner dealt he with the Chana-
nites, with the Moabites, with the Madia-
nites, with the Palestines, Syrians, Idu-
means, Babilonians, Medians, Persians,
Grecians, and Romanes; as the histories
doe every where testifie. And at this daye
mee see the wicked runnes together by the
earres one vpon another, and to turns the
weapons to their owne destrucccion, whiche
they had provided to oppresse the Church
and so is it true in all ages, that the verye
earth (that is to say, earthly minded men,
and such as are given ouer to the world) Apoc. 12.
make vp the floodes of water, which that
olde Draycō the Devil, did sente ouer
against the Church. Lest these things serue
for your comfort, least wee dispaire at any
time

The 13. Sermon of M

time of Gods help.

Vnder the figure of Iudi- But the Lord goeth forward, and vnder-
ciall processe p:figure of a iudiciall processe threatneth his
he denoun- selfesame thing, & withall teacheth, that he
ceth punish- wil doe nothing contrary to right & equity.
ment to the And hythereto maketh the very diligent re-
hearsall of the circumstances. For first are
enemies. summoned and ascerteined the guiltie, whom
it behoueth to stand forth to iudgement.

I As guiltie
hee cyteth all
the heathen.

Secondly, the iudge also is described. The
next he reciteith the sentence, & at length de-
clareth the horrible execution thereof. As
touching the first. Let the heathen (sayth
he) be wakened, and come vp to the val-
ley of Ichosopha, that is, to the place of
Gods iudgement, where they may be pu-
nished for their wickednes. Where wee
are taught, that the judgments of God are
extended to al nations, neither can they
be auoyded by any shifces or fayable at-
tempts of men. For so great is the force
of Gods summoing or citation, that the
wicked doe even willingly after a sorte
come forth when the time of vengeance
is, and no man compelling them stand forth
before God to be punished. So Japharao
willingly ran headlong into the boome of
the

the Sea: & in these dayes we see it no rare matter, that the wicked desperately pluck perils vpon their owne pates, wherin they miserably perish. Let no man therefore either be deceiued by his owne securitie, or dismayed by the successe and temerity of the vngodly.

Secondly, God bewaieth also the iudges to wite himselfe, who elsewherē chalengeth to him selfe all iudgement, and is said judge to be the iudge of the whole earth. ² For I Deut. 1. (sayth he) will sitt to iudge all nations ^{Psalm. 82.} round about. As though he shoulde saye, Genes. 18. This wil I do, who hitherto might seeme as though I had neglected both mine owne cause, and the cause of my people. &c. This thing is well to be obserued of the wicked, and evan of us: that his are securely besetted in their sinnes. They for the most part thinke, that God regardeth no mortall mens matters, and with those fooles say, There is no God, ^{Psal. 14. 53.} the Lord feeth not, neither doth the God of Israel understand, &c. But would to god y^e same woulde heare y^e prophet making answere vnto thē, Understand ye vnewise among the ^{Psal. 94.}

The 13. Sermon of

people, and O yee fooles when wil yee be wise: He that planted the eare shal he not heare: he that formed the eye, shal he not see: he that chastiseth the nations, & teacheth men wisedome, shall hee not reprove you? The Lorde knoweth the thoughts of men, that they are but vaine &c. And that these thinges are most truly spoken of the Prophet, as well old, as new; and euē dayly examples doe so manifestly prooue, that they are wittinglie and willingly beslue themselues, that dare call the same into question.

3. The sentence
of the iudge is
expressed by
similitudes.

Thirdly he declareth the sentence of verdice of the Judge by similitudes drawen from vintage and haruest, whereby hee both sheweth the cause of the punishment and also the rigournes of the iudgement. For he compareth the wicked enemis of his kingdome to a fielde and vinearde, wherein the fruities of all kinde of sinne, haue hitherto growen: which God as yet indeueth through his wonderfull long sufferance hath borne withal, but now he will reape it out the downe, because that bearing come vnto ripenes, they haue filled by the vngresse of their iniquitie. Therefore hee crieth

trieth. Thrust in your siethes, for the har-
vest is ripe: come, gette you downe, for
the wine presse is full, &c. And thus spe-
keth he vnto those, whom he had now con-
stituted executioners of his iudgement.

The selfesame parables John heard alead-
ged of the Angel, when he described the pro-
ceeding of the last iudgement. But for our
partes, let vs learne hereby, howe dange-
rously they are deceived, that by the long
sufferance of God, promise to themselues
an impunitie in sinning, and in the meane
season, thinke not of Gods justice, who di-
stributeth vnto every thing his proper time
and season. The husbandman wapteth for
the time of haruest and vintage, neither ga-
thereth he his frutes before they be ripe: &
shall we thinke that God will rashly and
vnauidedly hasten his iudgments? But al-
though he sometimes deferre the punish-
ments, yet he forgetteth not the sinnes,
which is together with a scled and incur-
able libertie of sinning & contempt of Gods
worde they come vnto ripenes, therby and
by he displayeth his iudgement: Wherby
it commeth to passe, that such as seemed of
long time to haue committed most he-

Apoc. 14.

The 14. Sermon of
nous transgressions without check or con-
trollement, at length by adding one sinne
more, haue prouoked Gods wrath against
the. For as the haruest being already white
one day or two bringeth it unto ripenes, &
as y measure filled up to y brim one onely
drop maketh it run ouer: even so y sinnes
y seeme to be smal, prouoke y iudgement of
God, if through an incurable malice & pro-
phane contempt of y word, they be added to
y former transgressions. Let every one ob-
serue & marke these things, neither let thē
ooke only upon y which is presently com-
mitted, but call to minde also their sinnes
past, and examine their hearts, least y wic-
ked & carelesse contēpt of god, cause y to be
pernicious vnto thē, which vnto y godly &
so such as sinne of infirmitie is pardoned
and forgiuen.

¶ The horri-
ble execution
of the divine
sentence.

But y prophet persisting in y parable
describeth y horrible execution of Gods
iudgement, & as though being rape out of
himselfe hee saw al things done before his
face, he exclaimeth: O multitude multi-
tude, come into the valley of threshing. &c.
For this is peculiar to y prophete, y being
rape & rauished out of thē selues, they looke
upon things to come, as though they were

present: which thing the Poet obseruing
bringeth in Sibyll crying out.

Warres O most fearefull warres, I say,
And slaughters manifolde,
And Tyber foming froth of blood,
Great plentie I behalde,

And he calleth the place of Gods iudgmēt
the valley of threshing. As if he shoulde say,
They would not hitherto acknowledge
the iudgmēt of God, & devise how to es-
cape it, but haue brought their sins vnto
ripenes: therfore they shal come into the
valley of threshing, and there be broken
in pieces: & forthw̄ he addeth þ cause. For
the day of the lord is nere in the valley of
threshing. He calleth þ day of þ lord þ time
of vengeance, which he expredded before by þ
names of haruest & vintage. And þ he might
betoken þ greeuousnes thereof, he sayth þ
þ Sun & Moon w̄ the rest of þ starres shal
forgo their brightnes, insomuch þ the tokēs
of gods wrath shal appeare in thē: let these
things serue for our cōfōrt against þ assault
of þ wicked; who, howsoeuer they rage &
take on for a time, yet shall they one day be
brought before þ iudgmēt seat of Christ, & re-
ceue rewards according to their deedes.
And wal being mindful of these things, let

101 . . . The ry. Sermon of

þs emblye che gracie of God, which he of-
fereth vnto vs in Christ Jesus, who at the
lengþ having remoued vs from all dan-
gers, wil finally translate vs into þs felow-
ship of his kingdome, to him be givēn bles-
sing, honour, gloriþ, and dominion for euer
and euer. Amen.

Sermon, 14.

The text.

16 THE Lord also shall roare out
of Sion, and utter his voyce
from Ierusalem; and the heaues and the
earth shall tremble; but the Lord will be
the hope of his people, and the strength
of his people Israel.

17 And you shall know that I am the
Lord your God, dwelling in Sion, mine
holy mountaine: and then shall Hierusalem
be holy, and there shall no strangers
goe through her any more.

18 And in that daye shall the moun-
taines drop down new wine, and the hills
shall flow with milke, and al the rivers of
Iuda shal runne with waters; and a foun-
taine shal come forth of the house of the
Lord and shal water the valley of Sittim.

19 Egypt

19 Egypt shall bee waste, and Edoma
shalbe a desolate wilderness, for the in-
juries of the children of Iuda : because
they haue shed innocent blood in their
land.

20 But Iuda shall dwell for euer, and
Ierusalem frō generation to generation.

21 For I wil clese their blood, which
I haue not cleansed ; and the Lorde will
dwell in zion.

F Yrasmuch as all the promises of God
are founded in Christ Jesus, in whom
alone the facher is well pleased with vs:
Iecl (as also the rest of the Prophets) doth
so intreate of the deliueraunce of the Iewish
people, that wchall he cōprehendeth þ mi-
steries of þ uniuersal redēption, whitch we
haue in Christ. These thinges therefore
dughe so to be considered of vs, as þ we in-
search those points with a deeper and pro-
founder sense, that are fulfilled & accom-
plished in Christ. And of late he spake of
the punishments of the enemies : wherun-
to now he addeth those thinges, that make
to the safetie and happiness of the godly, as
wel in this world as in the world to come.

D

Wherof

The argumēt
& vse of this
present place.

The 14. Sermon of

Wherof we ought to reap this yse, that
reposing our trust in the aide and assistance
of God, wee may valiantly vanquishe and
overcome all that standeth against vs, and
withall indeuour to be such, as God may
acknowledege and defend as his owne.

How God But loel beginneth with the person of
will be affect- God, and sheweth, how hee will bee affec-
ed toward his sed towarde his people. First, The Lord
people. (saith he) will roare out of Zion, and vt-
I Hee fraieth ter his voyce from Ierusalem. He com-
the wicked. pareth GOD to a Lion roaring after his

But loe beginneth with the person of
God, and sheweth, how hee will bee affec-
ted towarde his people. First, The Lord
(saith he) will roare out of Zion, and ve-
ter his voyce from Ierusalem. He com-
pareth GOD to a Lion roaring after his
pray, which hee will not suffer to bee ta-
ken from him. And so hee teacheth, that
God will bee a deliuerer and defender of
his people, not onely faithfull and iust, but
also strong and valiant, which will never
permit them to bee purloyned from him.
Therefore hee addeth: The heauen & the
earth shall tremble. For if so be (as Amos
saith) all men stande in feare of the Lion
when hee roareth, who doubteth but that
all creatures will tremble, if in case God
bere foorth the tokens and threatninges
of his wrath? Howbeit, as wee admoni-
shed in the beginning, these things belong
especial-

Amos 3.

especially unto Christ, which is that strōg
Lion of the tribe of Juda, who as hee hath
delivered his g̃wne out of the tyranme of
þ. Dwell, so will hee by no meanes suffer
them to bee taken from him. My sheepe *Ioan. 10.*
(saith hee) can no man take out of my
hand, &c. Let these thinges comfort vs in
our temptations. For if we abide in zion,
that is, in the fellowship and societie of the
Church, no man can separate vs from the
love of God. For why, hee that hath in-
struced the Lions with terrible roaring,
and hee that causeth the thunders to a-
stonish mens mindes and to bellowe out of
the heauens, the same by the secret power
of his spirite can cast downe the courages
of the wicked, so as will they nill they, they
shall cease to hurte and endammage his
people, &c.

Rom. 8.

But least any man shoulde thinke that ² He is the
God woulde also become fearefull to the hope and
godly, hee addeth: But the Lorde will be strength of his
the hope of his people, and the strength people,
of his people Israell. In that therefore
hee sheweth himselfe terrible to the vngodly,
in that hee shaketh heauen and
earth, all this hee doth to the benefice and

The 14. Sermon of

welfare of his Church, that namely p[ro]mised
may bee abashed, and the godly haue a
fledgall and vntouchable hope and confi-
dence in hym. And heere it appeareth how
notable the fruite of faith and godlines is,
wher as these alone cause god to be sweete
and amiable vnto vs, whose Maiestie and
power other wise is intollerable. For as
good and vertuous children are delighted
with the port and magnificence of their fa-
ther, which they know will be honourable
and profitable vnto them also, but the ba-
ditifull and rebellious are dismayde with
the same, because they know well enough
they haue deserued punishment: even so
the power and glory of God vouch wonder-
fully cheere and comfort the godly, when
as they acknowledge hym to bee their fa-
ther and protector, the wicked and vngod-
ly in the meane time miserably trembling
at the mention of him. But wee haue
to obserue, that he saith that God will not
onely bee the hope, but also the strength of
the godly. For as hee protecceth and de-
fendeth his people, so also he furnisheth
them with new force, that they may be able
to abide and do all things. These thinges
haue

have in like maner their accomplishment
in Christ. For hee is that invincible rocke, *Mat. 16.*
against which euен the gates of hell shall
not bee able to preuaile. The same com-
maundeth vs to trust in him, and saith that *Ioan. 16.*
hee hath ouercome the wylde & the prince
thereof. The same encourageth the faith-
full with his syrите, so farre forth that be-
ing prepared vnto every good work, they
manfully subdue al aduersarie power, and
euен glory and reioyce in their afflictions.
Wherupon Paulc saide: I am able to do
all thinges in Christe that strengtheneth
me. See Rom. 5. Philip. 4.

He addeth heereunto in the third place 3. He is a pres-
And you shall knowe, that I am the Lord sent helper &
your GOD, dwelling in zion, my holy desceder.
mountaine. Hee opposeth this to the dan-
gers, which they had hytherto suspeyned,
and by reason wherof they supposed that
they had beene utterly forsaken of God.
The sense is this: I will shewe my selfe so
fauorable vnto you, þ you shal feele by ex-
perience in deed, that I remembring wel
my couenant doe dwell amongst you,
neither will I ever depart away from
you. But he doth not without cause make *King. 8.*

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mention of his holy mountaine. For albeit hee hath respect to the promises, wherewith hec had adorred his temple, yet hee doth wll admonish them of their dutie: þ we might understand, that God will then be present wþ vs, if we consecrate our selues wholly unto him, and studie to receive that holinesse which hee giueth unto vs. These thinges therefore belong nothing at all to the hogges and dogges, which by their uncleannessesse and prophane contempt of God, doe utterly bereate themselves of the fruite of the heavenly promises, and even of all good graces whatsoever: as shall abundantly appearc also in that which followeth.

The happy condition of the Church.

For there followeth nowe a description of the most happy estate and condition, which the Church shold haue and enioye vnder Gods protection, where in all members he comprehendeth, whatsoever maketh to the true holynesse hereof. The first is, Ierusalem shalbe holy, and there shall no strangers goe through it any more. In which wordes hee sayleth two thinges at once, namely, that they shold both be consecrated wholly unto God, and also that

God

God woulde defende them from all profanation and defilement of enemies.

Neither are these two thinges ioyned together without great cause, considering it is impossible that the one should bee deuided from the other: For inasmuch as God hath consecrated vnto himself his Church, purged and purified in the blood of his sonne, he will by no meanes haue the same stayned with the disfilments of sinne, neither alloweth hee any place vnto suche as are vncleane in it. For these sayinges are well knownen: Bee yee holy, for I the Lorde your God am holy. Againe: Who shall dwell in thy tabernacle? Who shall rest in thy holy hill? Hee that walketh uprightly, and worketh righteousness, &c. And Christe also saide vnto Peter: If I walthe thee not, thou shalt haue no parte with mee: and there he giueth in charge, þ such as are washed by him, shold in like maner wash their feete. As long therfore as þ citizens of þ church do obserue & keep these things, God is not absent from his promises, neither suffereth hee them to bee subiect to the lust of their enemities. And as oft as that commeth to passe,

Ephes. 5.

Leuit. 19, 20

Psal. 15.

Ioan. 13.

The 14. Sermon of

It is certaine and sure that it happeneth by
our deceipt, as will easily appeare, if wee
examine the Ecclesiasticall histories. For
euern nowe from the beginning sinnes and
enormities haue made way & passage vnto
persecutions, which creepe also into the
Churche it selfe, when as abounding in
peace and idlenesse, it is occupied rather a-
bout earthly thinges then heauenly. Euse-
bius testifieth this thing in divers and sun-
dry places, but of all other most manifestly
in the beginning of the eight booke, when
as he taketh in hand to describe & set forth
that horrible and cruel persecution, which
vnder Diocletian afflicted the Church by
the space of whole ten yeeres togeather.
And if wee compare the persecutions of
our time with the maners of those, that
glory in the profession of the Gospell, wee
shall soone see that we haue no cause at al,
to complaine of any seueritie in GOD.
Wherefore let vs endeavour to offer our
selues pure and undefiled vnto God, & then
will hee not suffer vs to bee troden vnder
foote of the wicked, neither to become a
play vnto them, &c.

Second

Secondly he promiseth the abundance 2. Abundance
of Gods blessing and all kind of benefits, of blessings.
saying: And in that day shall the moun-
taines drop down new wine, & the hilles
shall flow with milke, &c. These are hy-
perbolical or excessive speeches, wherby
is betokened the great and ouerflowing
plentie of Gods gifts, which the Prophet
opposeth against the famine and scarcitie,
that went before. And albeit God graun-
ted this plentie vnto them vnder Ezechias *Ephes. 1.*
and after yet are these things truly fulfil-
led also in Christ, in whō wee are enriched
withall spirituall blessing, as the Apostle *Mat. 9.*
witnesseth: For in his kingdome floweth *Luk. 5.*
that most sweete new wine of the Gospel,
which being put into new vessels, cheereth
and gladdeth the hearts of men. In þ same
is offered the sincere milke & boide of guile
(as Peter saith) which ministreth nourish-
ment vnto the litle ones & weake in faith.
The same watereth the whole field of his
Church with riuers, that is to say, with di- *Cor. 3. 12.*
uers and sundry gifcs of his spirite, To be
short, in the selfesame is opened that most *Ioan. 4. 10.*
holosome and health bringyng fountaine, þ
watereth away sinnes, & quencheth þ thirst

The 14. Sermon of

and boylng heat of cōsciences, and wate-
reth the valley of Sittim. This was in þ
borders of the Moabites, as appeareth by
Moses, who writeth that in þ place the Is-
raelites committed whoredom w the daugh-
ters of þ Midianites & Moabites & were
partakers of the Sacrifices of Baalpeor.
Whildest therefore the Prophete maketh
mention of this, hee teacheth þ the grace
of God shall flow also euē unto forreigne
nations, and bee sufficient, to washe away
euē most greuous and heynous sinnes.
These things as they bring comfort to af-
flicted consciences, so doe they admonishe
vs, that being contented with Christ alone
wee auoyde the superstitious intentions
of men, which dar e shew vs saluation any
other where. For who so followe those,
they leauing the fountaine of liuing wa-
ter, digge vnto themselues pittes, euē
boken pittes, that can holde no water, yea
and alchough they draw dayly and drinke
thereof, yet doe they alwayes thirste, as
Christe witnesseth in the Gospel,

3 A sure safe-
tie.

Thirdly hee promiseth that they shalbe
safe and free from the feare of enemies,
when

When he saith: Egypt shall be waſt, and Edom ſhall bee a desolate wildernesſe, &c. These were the auncient enemis of the Iewiſhe nation, and the Idumeans forþþor being descended frō Esau, burned as it were with a nature and hereditarie hatred, and the Egyptianis mindefull of the departure, which the Iſraelites had made from them, never ceaſed to persecute them. But vnder these hee comprehendeth al other enemies, which he ſaith ſhall bee ſo farre off from hurting heereafter, that rather they ſhall bee cut off, and together with their landes miserably periſh. The truthe of this p̄misiſe is auouchēd also in this woorlde, when q̄. Christ ruleth in the middest of his enemies, and defendeth his people amoungſt their dayly and continuall afflictions, and ſheweth foorth horriblie examples vpon his enemies: but yet it ſhall be ſully accoupliſhed in heauen, when as we beeing ſet free frō all gunſhot, ſhall reigne everlastingely with Christ. But bee haue to obſerue, why the Lord threatneth deſtrucon to these, namely, becauſe of the iurisies offeched into the children of Iſrael, and

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and for that they haue shedde innocent blood in their land. Therfore the wicked are punished for their tyrannie, whereby they oppresse the godly: neither in deede will Christ suffer this to escape unreuengeth, who testifieth himselfe to bee afflicted in his members, as we saw of late. From hence therfore let vs fetch comfort in persecutio[n], neither let vs be offended with the successe of the wicked, who shall one day (wee reigning in the heauens) bee cast into vicer dar knelle and there tormented for euer.

4. A perpetuall cure;

Fourthly, hee promiseth a perpetuall, which thing, alone sufficiently teacheth, that this place, ought not to be vnderstood of the carnall Iuda, but of the spirituall or Church. For it is evident that the people of the Iewes were cast out of the lande of promise, and haue lost all forme both of Church and Common weale. The Prophet therefore saith: But Iuda shall dwell for euer, and Ierusalem from generation to generation. Whitch may bee meant vniuersall of the Church, unto whome Christe being about to conueigh his body from the earth into heauen, said: Behold I am with you

you euен unto the ende of the worlde.

And that the same shall neuer die, the prophesynges of the same Christ, and Apostles as touching the last day, doe abundantly teache : when as they testifie that then there wil be some, who being caught vp in the ayre to meeke Christ, shall enter into possession of the heauenly kingdome.

Forasmuch therefore as the Churche shall bee vpon the earth euен unto the end of the worlde, and the same then beinge transla-
ted into heauen, shall bee indued also with
the immortalitie of the body, it is plaine
perdy (as the Prophet speaketh) that the
same shall dwell for ever. Why there-
fore doe wee feare the attemptes of per-
secutors? Why tremble wee at the dan-
gers that hang on every side ouer vs? In
times past forsooth most mightie Kinges
and Emperours haue assayed to subiect &
ouerthowe the Church, but they haue bin
so farre off from attchieuing their purpose,
that in so doing they haue gained nothing
but perpetuall shame and ignominie and
an urecoverable losse as well of their
goods, as also of their bodies and soules.
The like lor also shall light vpon those,
that

Math. 24.

1. Cor. 15.

1. Thes. 4.

that doe in these dayes folloime their
 Steppes, and causeth them to comen
 to the Lawe. **A. 5.** A cleansing ^{and} ~~and~~ But so muche as the conscience of
 from sinnes. sinnes calleth into question all the promis-
 ses of God, in the first place the Lord ad-
 deth : And I will cleanse their blood,
 which I haue not cleansed, and the Lord
 wil dwel in Zion. By blood the scriptures
 understand al greeuous and haynous sin.
 The meaning therefore is this: Whatso-
 ever filthinesse remaineth in them,
 which might seeme as yet not to be clen-
 sed and taken away, all that will I cleanse
 & purge. This was performed also in
 Christ, whose blood (as þ Apostle saith)
 cleanseth vs from all sin: and of whõ the
 Baptiste witnesseth, Beholde the lambe of
 God, that taketh away the sinnes of the
 world. But especially this seemeth to bee
 referred to þ calling of the Gentiles, who,
 where before also they wanted the purifi-
 cations of the lawe, & God had suffered them
 (as þ Apostle saith) to walk in their owne
 wayes, yet the same beeing brought to the
 knowledge of him, he deliuered & set free
 by the merit of Christ frõ their sins & from
 condonation. Our sinnes therefore beeing
 cleansed

cleansed, & done away, which alone separated vs from God, it followeth necessari-
ly, þ God will dwell in Zion, that is, the
Church, & that he wil never leaue it desti-
tute of his foughour and protection. Hitherto
maketh the place of Paule, writing to the
Romanes : God setteth out his loue to-
ward vs, seeing that while we were yet sin-
ners, Christ died for vs. Much more then
being now iustified by his blood, we shal
bee saued from wrath through him. For
if when we were enemies, we were recon-
ciled to God by the death of his sonne:
much more being reconciled, we shalbe
saued by his life, &c.

Rom. 5.

And thus doth the diuine Iocel conclude
and shet vp his prophesie with a promise of
the Gospell: nay if you consider more ad-
visedly of him throughout, yee shall finde
him to bee an Euangelical Preacher. For
hee beganne with the rehearsall of the pu-
nishmentes, which hee sheweth they deser-
ued by their sins. And immediately he ex-
horteth them to repentance, & gaue foorth
the true fowrme and maner thereof. Then
heereunto he added promises touching the
penalties of þ enemies, & perpetual happy-
uelle

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parte of the godly. Let vs therefore remembre these thinges to our selves, and from hence take aduise as touching the comynge of plagues and calamities: whereof the summe is this, that we forslaking our sinnes and the cares of this wicked world, doe with our whole hearte turne & converte unto God, through Chrift Iesus, who as hee hath cleansed vs from our sinnes and reconciled vs to God his father, so doth hee protect and defende those that belieue in him amiddess the dangers of this life, and finally causing them to escape and surmount all calamities hee will translate them into his owne kingdome, even to the places of eternall happiness. To him therefore with the father & the holy ghoste three persons and one eternall and unuerlling God, bee all blessing, honour, glory and dominion for euer and euer,
Amen.

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